

The background of the entire image is a photograph of a dense forest. Tall, slender trees with green foliage are visible, with sunlight filtering through the canopy, creating a dappled light effect on the forest floor. The ground is covered with fallen leaves and some green plants.

The Philosophy of the Brihadaranyaka Upanishad

**a new commentary
Kenneth Jaques**

A new commentary on the Philosophy of The Brihadaranyaka Upanishad

Dedicated to
Shankaracharya Swami Shantananda Saraswati
Leon Maclaren
And his line of teachers.

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Preface

The English translation of the Brihadaranyaka Upanishad used here, is a copy of an original 1934 translation by Swami Madhavananda used in a 1950 edition of ‘Brihadaranyaka Upanishad - Shankara Bhashya translated by Swami Madhavananda’. There are later editions of this book available at Amazon.com at the time of writing.

These are the most recent details of the publisher to hand.

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If studying this Upanishad or reading the following commentary a copy of this book with Shankara’s commentary is needed because it is the master reference.

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Further clarification added to introduction and chapters 1 to 4.

Introduction

The Brihadaranyaka Upanishad is not just a scripture of a religion, It is a philosophy that naturally understands the scriptures (not necessarily religious practices or doctrines) behind all the great religions and would have no contentions with any of them.

The Philosophical discipline within the Brihadaranyaka Upanishad is a work that explains, in authentic logical terms, the fall into ignorance that was caused through that first desire leading to the forgetting of the existence of the one non-dual Absolute, Brahman, or God.

The knowledge revealed within this Upanishad (Sruti), it is said, came with Creation; meaning its knowledge remains as the one and only non-dual consciousness which also experiences “our” birth into the universe from the stillness of Absolute Knowledge and Consciousness. The agents for receiving and recording the Vedas were the Rishis of ancient times. In this work perhaps the Rishis would have been called Prophets in modern language.

Shankara in his commentary on this Upanishad said that it was “composed for the sake of those who wish to liberate themselves from the world, in order that they may acquire the knowledge that the Absolute Brahman and the individual are the same.” “A knowledge by which the liberation from the cause of the world is accomplished”.

The intention of the Upanishad is not to glorify the material world, the horse sacrifice ritual itself or indeed any of the rites and rituals which it describes.

The horse sacrifice ritual is the highest or greatest of all rituals. All rites and rituals came into being through mankind's ignorance and resultant needy desire or his feeling of incompleteness caused through that ignorance.

Ignorance at all times means the ignorance or forgetting of the fact of mankind's identity with the one true non-dual existence of the Divine, God, Brahman or the Absolute, his true home.

It follows, therefore, that the horse sacrifice ritual and all that it is desired to produce represents the sum of mans ignorance or the totality of his forgetting of the one true Divine existence.

The Brihadaranyaka Upanishad has the understanding that the cause of all desire is mankind seeking to complete itself after the forgetting that his true completeness already exists eternally with the Divine. The Brihadaranyaka Upanishad understands that rites and rituals are mans way of seeking to replace that forgotten "something" that is missing in this life experience. The Brihadaranyaka Upanishad speaks through the highest of these rituals, the horse sacrifice ritual, to address those that are in ignorance of their divine unity. describing what the needy and ignorant man desires from his rituals is in fact describing all that mankind has forgotten about his true divine identity and natural eternal completeness. Through the remembrance of this truth his divine unity will once more become consciously known by him and through this conscious knowledge his way back to that unity can be realised.

When the Upanishad appears to speak of glorious worldly results its subtle or secret meaning is to highlight the unreality of all material forms, which are only the inglorious result of achieving material objects of desires and moving deeper into materialism, which is the inglorious downside of an apparently glorious vital force which is itself merely the desire to experience material life, and the corresponding increased forgetting of the Divine Absolute.

In chapter one we will have described for us the universe as formed from the objects of the horse sacrifice ritual. The true meaning of this symbology is that the universe has no existence in truth, its existence consists of name and form only. It will be explained in subsequent chapters how the universe depends entirely on desire for its existence. It is seen that the universe has a beginning, therefore it is not timeless, it is subject to entropy and decay. Because the universe has a beginning it will have an end. It is the purpose of the Upanishads to reveal that the Absolute, God or Brahman is the one true existence, is beginning-less, unborn and without cause, is dependent on no other and alone exists timelessly.

Considering Adi Shankara's Bhashya, what is the need for further comment? Shankara's Bhashya is a verse by verse commentary on the essence of the teaching from the Brihadaranyaka Upanishad. But, Shankara at that time realised the need to explain, protect and promote the Upanishads and Advaita; This was a task requiring highly learned academic and logical disciplines to protect the Vedas from political opponents ([e.g. Mimamsa and Samkhya](#)) and Buddhism in general. As such any subtle meaning of the Sruti that requires the intuition

of an open heart to see and accept, which is a way of the Sruti, could not perhaps be entirely exposed.

The provision for objections on the grounds of logic and the subsequent thorough dispatching of those objections reduces the ease of accessibility to Shankar's commentary, because it is primarily designed to answer academic criticism.

Our commentary is to the point and exposes much of the subtlety of the Sruti. We have taken this path due to not being aware, in our experience, of its subtle knowledge arising in any conversation.

Subtleness needs time and association with the ways of the scriptures for that subtle meaning to be seen. We feel this directness may be of use at this time due to our modern way of living offering many reasons why we should not spend too much time on esoteric spiritual contemplation. Dharma, society's laws and its morals offer us the assurance that through compliance with this way of life we will please God, and therefore we will find God. As righteous as such a way of life undoubtedly is, it seems God is not finally found through well meant action, merit or work alone. The Upanishads, in particular the higher philosophical understanding of the Brihadaranyaka Upanishad reveals that to obtain true liberation through the Divine, that Divine Truth has to be consciously realised, because all this takes place within consciousness.

This Upanishad needs to be read and contemplated upon, in its entirety, many times, in order to become attuned to its layers of subtle meaning. By allowing ones ears to become accustomed to its archaic language and symbols greater clarity of understanding is achieved. The Upanishad teaching was originally an oral tradition and their format aided

their correct transmission. The word Upanishad means “to sit down near”, meaning to sit and listen to the sage passing on the teaching.

As far as we are aware there is no other complete verse by verse commentary on the Brihadaranyaka Upanishad. The Available commentaries tend to refer to sections or subjects in general. It seems to us that aspirants reading the Upanishad for themselves might like to compare directly their understanding of any particular verse with another Advaitin.

It is our conviction that this Sruti reveals the highest wisdom that authoritatively explains the reality behind all events for all time and that this would not be disputed by those of higher understanding.

Further to the above it is also our understanding that the philosophy of this Upanishad reveals that Existence is a singularity, meaning that The Absolute or God or Brahman alone exists. Our commentary is based on this understanding to reflect that light of Advaita or Non-Duality.

Due to its revelation of higher knowledge, the study of this Upanishad should not be undertaken alone. Gaining higher truth causes a phase of discomfort due to the necessary questioning of our former comfortable worldly identity, this is natural and to be expected. If discomfort is experienced then please stop reading this commentary and seek a teacher or the company of like minded students, really nothing will be lost. One can read instead [The Crest Jewel of Wisdom by Adi Shankara](#) which describes the same truth. The difference is there Adi Shankara describes the beauty of the Truth, here this Upanishad reveals the delusions that maintain the forgetting of our Divine identity. But, that said, eventually all are destined to experience the sure knowing that all will be well because,

despite all words or feelings to the contrary, one just cannot, in reality, be lost within Divine unity.

The word ignorance in all cases of its use means the forgetting of one's true identity with the Absolute or God or Brahman, the only real ignorance.

Chapter one deals with the forms of ignorance from the Creation of the universe through a vital force of desire (Hiranyagarbha), to becoming the first born and the error of his gods of duality and the class and cast systems.

Guadapada, in his famous commentary on the Mandukya Upanishad suggests that it is the nature of the absolute to make the creation cycle of the Universe manifest. But, whichever cause one accepts, this Upanishad explains that it is the ongoing desire for worldly experience that maintains the appearance of creation.

Chapter two continues from chapter one by explaining how man's continuing desire for worldly knowledge due to his forgetting of his non dual identity with the Absolute, becomes an imagined divine vital force. From this vital force of desire man sees a Brahman or god with material attributes and proceeds to project further gods to oversee his desires.

Concerning the “[Vital Force](#)” it seems to us that the term could cause false impressions that last overly long.

Swami Vivekananda, in his Complete Works of Swami Vivekananda, Lectures and Discourses, cosmology volume 2 has said :-

“Prana you can call in English life, the vital force; but you must not restrict it to the life of man; at the same time you must not identify it with Spirit, Atman.”

Taking from Swami Vivekananda's statement support for the understanding that the vital force is not The Absolute, God or Brahman then in proper terms of Advaita we do not see this vital force, as being anything other than that due to [Maya](#).

Reference also [Gaudapada Karika Chapter 2 Verse 19. "Atman is imagined to be Prana \(life\)...This is the Maya of...Atman, by which he himself has been deluded"](#).

Therefore, we conclude, No vital force exists materially or spiritually on its own. There is no vital force of divine desire.

Due to the ignorance arising from forgetting the reality of The Non-Dual Absolute, that it is free from all desire, the ignorant assume that a divine vital force exists and it is the desire of the Divine that they work, create and materially flourish in "their" life. Therefore, a vital force represents material desire for the worldly, which causes and maintains material creation. The Sruti describing the effects of a vital force describes the desire of the person that has forgotten his or her identity with the Absolute, God, or Brahman. Therefore, there are philosophical considerations. The Sruti is infinitely wise in purpose and gentle in Execution.

Chapter 3 starts with the story of Yajnavalkya taking a prize, which was offered by the Emperor Janaka of a thousand cows each with its horns covered in gold. The ultimate purpose of this story is to prove that Yajnavalkya, the sage of this Upanishad, is the most erudite and learned of all the wise scholars present. During the debate the scholar Gargi shows herself to be a great sage in her own right and is Yajnavalkya's wisest interrogator. Having eventually proven himself (to us also, is an intention) to be the greatest teacher, Yajnavalkya will then proceed to teach all of us, including the wise Emperor Janaka, the

truth of the non-dual Absolute.

Chapter 4 is the last chapter that comprises the Upanishad proper. This chapter has Yajnavalkya continuing in his role as a teacher to complete the teaching of the Upanishad with Emperor Janaka as his student. The famous conversation between Yajnavalkya and his wife Maitreyi is once again repeated during which the highest truth of the non-dual Absolute consciousness is revealed.

Chapter 5 & 6 differ to the content of the main Upanishad in that these last two chapters are more of a supplement or collection of various ritualistic verses only.

The aim of the Brihadaranyaka Upanishad is to lead one to Moksha, liberation from the ties of this world. The result of the karma or actions described in chapters 5 & 6 would lead to further material experience within the world only, but we do not mean to say they are not without benefit.

The scriptures understand that the young householders, the husband and wife are filled with natural desires. The young householder, following his desires also has a need for possessions and the need to protect those possessions. The wise teacher or Guru following the scriptures will allow the desire of the householder, but encourage it to be satisfied through compliance with the scriptures. In this way the man of good intention, though driven by needs and desire and not fully understanding his divine identity, will nevertheless come to submit his ego and passion to scriptural control. The understanding is that the householder, through his conscious practices of rites and offerings, comes to experience a devotion to the Divine. Devotion leads to a higher Divine experience which will eventually, when the time is right, lead him to seek full understanding of the Absolute as

revealed in the Upanishad proper. In fact full realisation can only come from love for the Divine truth rising within.

Therefore, although we have focussed on the higher philosophy of the Brihadaranyaka Upanishad in our commentary it is not our intention to actually dismiss any of the supporting scriptural teaching. This commentary is simply our way of discussing Divine reality.

The Seer of this Upanishad, as said, uses the symbology of the ancient Ashvamedha (horse sacrifice) ritual to reveal the results of ignorance and desire.

The Ashvamedha was a royal ritual and its purpose was for prestige, power and gain. First the horse was consecrated according to the procedure prescribed in the Brahmanas under the auspices of a Priest. Then the sanctified horse was allowed to roam free but watched for up to a year. All that the horse covered in that year, or one sun cycle, which symbolised the world, the King would be right to claim as the fruits of his desires. The horse would then be ritually sacrificed through which the king gained his desire for the world (rebirth into the universe).

This Upanishad is indeed a Forest of wisdom. There are two paths through this forest each attaining different goals, re-birth into the material world or liberation from the world. The conscious experiencing of each path is described without judgement.

One path is not predictable, will take its own course, and depends entirely on the light of Divine Knowledge being seen and accepted as the true guide.

The other path is well trodden and guided by Dharma and the material desires of mankind. It is not assumed which path the seeker truly desires.

The forest is complicated and the paths meander without clear pattern often crossing without

warning. At these crossroads there are signposts but these can be understood only if you know the goal of your true desires, the signposts do not presume to say right way or wrong way.

If you enter this forest without a guide hoping you will recognise what it is you need when you see it you would likely continue travelling in circles for some time.

Ohm peace, peace, peace.

Chapter one

In the beginning we desired...

Section 1

1.1.1 Om. The head of the sacrificial horse is the dawn, its eye the sun, its vital force the air, its open mouth the fire called Vaisvanara, and the body of the sacrificial horse is the year. Its back is heaven, its belly the sky, its hoof the earth, its sides the four quarters, its ribs the intermediate quarters, its members the seasons, its joints the months and fortnights, its feet the days and nights, its bones the stars and its flesh the clouds. Its half-digested food is the sand, its blood-vessels the rivers, its liver and spleen the mountains, its hairs the herbs and trees. Its forepart is the ascending sun, its hind part the descending sun, its yawning is lightning, its shaking the body is thundering, its making water is raining, and its neighing is voice.

“The head of the sacrificial horse is the dawn, its eye the sun”,

The setting for the horse sacrifice, Ashvamedha, is depicted so prominently at the beginning of this all wise Upanishad because the Seer, the Rishi whose intention it is here to reveal the higher Truth of Divine Existence, saw that this Truth could be explained using the symbolism of the horse sacrifice ritual as a vehicle, because these rituals arose through the very forgetting of that Truth.

The worldly purpose of this expensive ritual was to satisfy the desire of the rich and powerful King for whom it was performed to continue his life of material riches, which he naturally believed would benefit his subjects and dependents.

Through his sons and heirs, his line, the King would see himself living on, the ritual included fertility rites performed by his Queen.

All of this performance of desire arose due to ignorance. Ignorance at all times means the forgetting of our true eternal identity with the Divine Absolute, Brahman, God.

This Universe, this Creation is said to have been brought into being because of “he” that first desired to experience worldly knowledge for himself.

Through the detailed symbolism within the ritual of the horse sacrifice the cause of our fall from Divine Unity to the duality of the Universe, the maintenance of this Creation and finally our inevitable path back home as once again a Unity as the Absolute Alone is explained within this Brihadaranyaka Upanishad.

The opening sentence started with the dawn of the universal day with the head facing to the east and the rising sun being seen in the eye of the horse. In due course we will hear of the events which lead to the birth of this universal day.

“Its vital force the air”,

Once the duality of material Creation is made manifest then the duality of a “vital force” comes into consideration because once a person has the Consciousness of being born and experiencing life then there is the duality of living and dying so living needs to be supported by a “force”, this “vital force” is signified by the breath of life or air.

“Its open mouth the fire called Vaisvanara”,

Considering Creation itself being due to the desire for the creation of ones objects of desire then desire is the open mouth that hungers for the food of that desire and the fire (*“called Vaisvanara”*) represents the “sacrificial fire” through which one hopes to gain his desires through practising rites and rituals.

“The body of the sacrificial horse is the year. Its back is heaven, its belly the sky, its hoof the earth”,

This material Universe is the creation of material forms. All material is mortal. Material and mortality bring time and time is a function of the material universe. In particular *“the sacrificial horse is the year”* means to symbolise the whole Universe as covered by a complete sun cycle.

This Universe is represented as described through the horse as heaven, sky and earth.

“Its sides the four quarters, its ribs the intermediate quarters”,

Similarly to heaven and earth above, all the surrounding directions called the “quarters” (as in “the four corners of the universe,” as it were) are symbolised by the sides of the horse.

“its members the seasons, its joints the months and fortnights, its feet the days and nights”,

The mortal material of the sacrificial horse is being associated with time as the four seasons with its four limbs and the joints as months and fortnights connecting those limbs as do months etc. connect the seasons.

“Its bones the stars and its flesh the clouds”,

The white bones represent the stars and the flesh that covers the bones as the clouds that cover the stars.

“Its half-digested food is the sand, its blood-vessels the rivers, its liver and spleen the mountains”,

The loose half digested grain in the stomach of the sacrificial horse represents the loose sand and soil of the planet. The flowing blood represents the flowing rivers and the lumpy liver and spleen the rising and falling of the mountains.

“Its hairs the herbs and trees”,

The hair that stand up and grows out of the surface of the Sacrificial horse represents all that which grows out of the earth such as trees and so forth.

“Its forepart is the ascending sun, its hind part the descending sun”,

Due to the ceremonial placement of the sacrificial horse lying east to west the head and forepart faces and represents East and the rising sun. The hind part represents the West and the setting sun.

“Its yawning is lightning, its shaking the body is thundering, its making water is raining”,

The sound of thunder is represented by the noisy shaking of its body, and lightning as the flashing white teeth of the horse seen while yawning. The urinating horse moistens the earth as does rain.

“and its neighing is voice”.

The depiction of voice is made with the neighing of the sacrificial horse. The horse sacrifice symbolises desire for the world. The voice symbolises the continuing sounding of desire that maintains further Creation.

So here the apparent separate bodies, parts and qualities of the universe have been symbolically identified with the body and parts of the sacrificial horse. The universe arose from the desire to experience worldly knowledge. The horse sacrifice, symbolising the Universe, arose from the desire to continue to experience worldly knowledge.

The purpose of this Upanishad is to enable full Realisation of the ultimate unity of all Existence, the transience of this universe and the eternal existence of the Absolute Brahman, Self, God.

1.1.2 The gold vessel called Mahiman in front of the horse, is the day. Its source is the eastern sea. The silver vessel called

Mahiman behind the horse, is the night. Its source is the western sea. These two vessels called Mahiman appeared on either side of the horse. As a Haya it carried the gods, as a Vajin the celestial minstrels, as an Arvan the Asuras, and as an Asva men. The Supreme Self is its stable and the Supreme Self (or the sea) its source.

The preparation of the sacrificial horse is completed by the symbolic placing of objects around the horse. The gold vessel for the sun and the silver vessel for the moon and so forth.

“As a Haya it carried the gods, ...the Asuras, ...men.”

Because the sacrificial horse represents the universe the horse is described as carrying all beings just as the universe “carries” all beings.

“The Supreme Self is its stable”

When at rest, while not manifest in material form this Creation this Universe rests as knowledge alone which is the Absolute Self its “*stable*” as it were.

“the Supreme Self (or the sea) its source”.

As said above this Universe, which the sacrificial horse is symbolically emulating is held as pure knowledge alone when at rest as the Absolute. When this Universe is made manifest it is but a material projection of knowledge from the “*sea*” of Knowledge that is the Absolute, literally.

Plainly this ritual and the sacrifice act itself is deep in the nescience of duality and is far from the truth and reality of Advaita. But, it is being featured here within this Brihadaranyaka Upanishad that contains the highest Truth and revelations of the great seers concerning The Absolute, so we first have to come to terms with this. What would you sacrifice to gain proper understanding of Divine Truth? Much of what we think we are or what we have or what we need will have to be surrendered. Sacrifice of this kind precedes and enables the attainment of higher understanding. Renunciation accompanies Realisation.

‘The head of the sacrificial horse is the dawn, its eye the sun, its vital force the air, its open mouth the fire called Vaisvanara’

How did the mind move on first reading this? Did [Manas](#) remain connected to [Buddhi](#) or did the heart close? The unsupervised discursive mind moves swiftly through fear so as to protect itself from unwanted ideas. It is likely mind will strongly believe it is capable of deriving truth from sensory input. Entry via the sacrificial horse is our chance to attain correct thinking through understanding sacrifice. Could you sacrifice some logic and let go of the apparently obvious when told by a wise teacher that the hairs on a horse are herbs and trees? That the eye is the sun? The hair certainly hasn’t always been horse hair. Within this Creation bubble nothing new comes into existence and nothing “leaves” Existence, because this Existence is all there is. All things are in eternal flux so horse hair will certainly have atoms that at some time have been the components of a tree or flower or even a human. The eye representing the sun

is also made from food nurtured by the sun's rays.

It is the seeing and acceptance of names and forms that fosters the ignorance of duality. We are told in the scriptures that all forms are ultimately unreal. All forms are dependent on their constituent parts and those parts are in turn dependent on the substance of their construction. Ultimately all forms are supported by the same substratum of existence. From this same substratum of Consciousness and Knowledge the void and all planets rise and return just as a clay pot rises from clay and eventually returns to earth. So the moon and a flower or even the wind are the same substance with a different name and shape. The sacrificial horse and the universe are in fact the same and differ in shape, size and name only.

Through meditation the sacrificial horse can help reveal the Unity of existence. This feat can be achieved only if the person meditating is capable of self sacrifice. We need to surrender our proud credibility to the wisdom of the author. During meditation be aware that we are not just seeing the parts as forming a unity, each part itself and the parts of that part are the singularity of the Absolute.

This is all to say that here we are in the realm of Creation. Meditation on the identity of name form and material will enlighten us to the error of duality and the transience of this Creation. If Creation itself is transient then what is its cause and its renewal? Why are we still here?

Section 2

This first description in this Upanishad and chapter describing the beginning of the Universe is the all encompassing explanation. Later, further descriptions arising from this beginning will explain its other considerations; Such as the beginning in terms of the “first born Brahman”, (Prajapati or Viraj) and again this beginning in terms of it being the food of desire and so forth. The idea is, all further descriptions of “the beginning” throughout this chapter refer to this one beginning but will be discussing further philosophical aspects arising from this one beginning.

1.2.1 There was nothing whatsoever here in the beginning. It was covered only by Death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, ‘Let me have a mind.’ He moved about worshipping (himself). As he was worshipping, water was produced. (Since he thought), ‘As I was worshipping, water sprang up,’ therefore Arka (fire) is so called. Water (or happiness) surely comes to one who knows how Arka (fire) came to have this name of Arka.

“There was nothing whatsoever here in the beginning”

There will only ever be one type of beginning. When this Upanishad talks of “*the beginning*” it is referring to the beginning of this transient Creation cycle, this Universe.

The Absolute, God, Brahman, itself is without beginning, without origination, and is therefore eternally unchanging Existence, One without a second.

When there is “*nothing*” (literally no thing, no void and no material form) Creation, this Universe, is unmanifest as Pure Knowledge that is the Absolute Brahman or God. At the end of the Creation cycle the void and all it contains returns to that Absolute Primal Singularity that is Truth Consciousness and Bliss.

Events prior to this beginning of creation have been explained to us elsewhere in terms of [Aum](#), in the [Mandukya Upanishad verse 7](#) “*the coming to rest of all relative existence;*” (creation) “*utterly quiet; peaceful; blissful; non dual; this is the Atman, the Self; this is to be realised.*” (Verses eight to twelve there, give us a fuller description of the process of Creation).

We also have the process of creation itself described in conceptual terms as three qualities called [Gunas](#) Bhagavad-Gita 7-12,(13) *I am not under the modes of material nature, for they, (three Gunas) on the contrary, are within Me.* These being Rajas, Sattvar and Tamas. It is Tamas (measure, coming to rest) that has the final measure of creation and will cover its end (death), this is the Tamasic quality of the ‘M’ in Aum. Until the time comes for the next creation cycle to begin, creation will remain as knowledge Alone, as no material “thing”, as pure Absolute Knowledge at rest, (Truth, Consciousness and Bliss).

So, “*In the beginning*”

When this Universe was again projected into material form, Rajas (the quality of creative energy) came to have dominance represented by the Rajasic qualities within ‘A’ in the Aum

of the Mandukya Upanishad.

“It was covered only by Death (Hiranyagarbha), or Hunger, for hunger is death”

Beginning the Creation of duality there is also the duality of labels, Hiranyagarbha is the label given to the first describable differentiation from the stillness and Bliss of the Absolute. “He” or Hiranyagarbha or Gunas arose with that first desire. This “He” being a movement of desire or energy is also therefore a vital force of desire, and death, as is being explained.

This verse describes the state of existence at the very beginning or cause of Creation. It is desire that is said to be that cause of creation, desire is hunger because it is a need which causes or creates the material of Creation to feed that desire. Material is transient and is subject to the inevitable cycle of rise, maintenance and fall as depicted by the [Gunas](#) or [Aum](#)

The reality is that material Creation also represents inevitable entropy and death. So the hunger of desire leads to Death. At the birth of any creation before all else *“covered only by”* there will be a cause, *“hunger”* containing the seed of its own inevitable conclusion *“death”*.

“He created the mind, thinking, ‘Let me have a mind’.”

Mind is the faculty *“created”* in Consciousness of thinking through the cognition of knowledge, thought and desire.

This is a reference to the first hunger of desire. With the Absolute at rest Alone, that is, before the manifestation of Creation *“mind”* there existed, as described above, Truth (knowledge), Consciousness, and Bliss (equilibrium, harmony), alone. This is the

reality of Existence or The Absolute.

In this Upanishad we will be shown how it is that desire is the cause of Creation and the fall in Consciousness to that of waking sleep, forgetting and ignorance, (In every instance of its use the word “ignorance” means the forgetting of one’s Absolute Divine Unity).

The first desire for mind symbolises the desire for the possession of worldly knowledge.

Now we can understand that this desire for Mind is the first desire of duality, because mind is the dividing characteristic between unity and duality in Consciousness. From the moment of the appearance of Mind there arose in Consciousness an individual self (ego). This individual self or mind from the ocean of knowledge and possibilities “waters” set about producing further objects of his desires, that is, seeking to experience happiness. This ego, this self, this one, is the one who now knows duality, (“knows” here means one who has formed Absolute knowledge for his own use as an individual “self”). After that first fall into duality the seeker after happiness will continually desire and need to surround himself with the knowledge or materials of creation to hide his feeling of inadequacy or incompleteness. This desirous one will come to feel fearful and incomplete due to the forgetting of his primal unity with the Absolute.

“He moved about worshipping (himself)”

From the Truth Consciousness and Bliss of the unmanifest Absolute at rest we now have the movement, as it were, of individual awareness (“I” or “mind”).

This awareness or contemplation or “worshipping” is due to “His” forgetting of Divine unity. In reality that which he now unknowingly desires or worships is the

singularity of Absolute Knowledge that is *“Himself”*.

“As I was worshipping,”

This means this first born one was contemplating with desire (*“worshipping”*). The object of his desire is known as Absolute Knowledge therefore the desire also needs to be obtained through the Consciousness of that Absolute (because it is all that Exists). It is Absolute Knowledge that is the sea or waters of knowledge.

“water sprang up,”

This *“water”* represents the material manifestation (*“sprang up”*) of Absolute Knowledge which was the object of his *“worshipping,”*. This *“water”* will be his material form (body) also other material objects of his desire.

“therefore Arka (fire) is so called”.

“Arka (fire)” represents the act of Creation, the fire of Creation rises or is formed from the waters of Absolute knowledge to project or make manifest that object of desire (the subject of the worship or ritual) from the knowledge of its unmanifest existence. (All that has existed, all that now exists, all that may exist, exists eternally as the unmanifest Knowledge and Consciousness that is The Absolute.)

“Water (or happiness) surely comes to one...”

This *“Water”* means the material of the universe, also his material form or body through which *“happiness”* is experienced.

“...who knows how Arka (fire) came to have this name of Arka”.

This fire is the sacrificial fire, which is in keeping with the theme of the horse sacrifice ritual. It is called Arka because it is not seen as ordinary fire, this fire constitutes a sacrificial alter through which one practices rites to obtain the objects of ones desire. Therefore this Arka fire rises from the sea of knowledge to produce the material of the Universe (*“water or happiness”*) through which the delusion or duality happiness comes.

The meaning of this symbolism is that the one who seeks worldly happiness through material gain may achieve happiness but as we shall be taught all worldly happiness is transient and short lived. Further to this the seeking of such happiness through worldly knowledge reinforces and prolongs mans original forgetting of his Unity with the Divine Absolute.

This desire for worldly happiness leads him further into the transient cycle of birth and death experience.

1.2.2 Water is Arka. What was there (like) froth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire.

“Water is Arka”.

“Arka”. is the fire of ritual desire and creation. *“Water”* represents all that is produced through this desire for material creation.

“What was there (like) froth on the water was solidified and became this earth”

From the sea or “*Water*”s of the unmanifest Knowledge that is the Absolute, “*this Earth*” was made manifest, created through the fire (“*Water is Arka*”) of desire “*was solidified*”, came into material being.

“When that was produced, he was tired”

“He”, mind, and his desires, were produced (materialised) through moving the material energy of Creation (“*He moved about*”). He will experience the stress of changes and entropy in that material energy. This means he is now mutable and mortal, “*he was (thus) tired and distressed*”.

“While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire”.

His glowing achievement “*lustre*” is his Creative power of desire, “*fire*”. Feeling tired and distressed due to his mortality, he further desired a birth with the support of a material form (Viraj). “*his essence, or lustre, came forth*”.

1.2.3 He (Viraj) differentiated himself in three ways, making the sun the third form, and air the third form. So this Prana (Viraj) is divided in three ways. His head is the east, and his arms that (north-east) and that (south-east). And his hind part is the west, his hip-bones that (north-west) and that (south-west), his sides the south and north, his back heaven, his belly the sky,

and his breast, this earth. He rests on water. He who knows (it)
thus gets a resting place wherever he goes.

“He (Viraj) differentiated himself in three ways, making the sun the third form, and air the third form”

From verse 1. Above we understand that this Creation is due to “He” that first desired to use Absolute Knowledge so creating a “self”, (*“He created the mind”*). In this verse it is “He”, also prana (vital force), Purusa (One Consciousness of all births) or this Viraj, who will be the first.

“So this Prana (Viraj) is divided in three ways”.

“He” is in reality a projection in Consciousness from Absolute knowledge. It is this same knowledge “*himself*” that is now further differentiated through material desire (Hiranyagarbha, Vital force) to form the “*air*” and the “*sun*”.

“His head..the east..arms that (north-east) and..(south-east)..hind part..the west..hip-bones that (north-west) and..(south-west)..sides..south and north, back heaven..belly..sky..his breast, this earth”.

This original primal unity of Knowledge that is now being differentiated into material forms is here being symbolically identified and aligned as being the material forms of the universe and the form of the sacrificial horse with the head as the East and his hind as the West and so forth.

This is to maintain the identity, in Consciousness, between the vital force of material and desire as the sacrificial horse, with the vital force of material and desire as the universe.

“He rests on water”

This means “He” as a vital force of material, rests in or is supported from the waters of Absolute Knowledge.

Also, “He” as his material form, Viraj, is now supported by that form which is literally pervaded by water.

“He who knows (it) thus gets a resting place wherever he goes”.

This means “He” through desire has now come to only know the material realm. Until “he” once again comes to remember and realise his true identity with the unity of the Absolute Self his only rest will be a transient form within material Creation (*“wherever he goes”*).

The meaning is, this first to be born caused Creation through his initial desire. His ongoing desire for a body (Viraj) will cause his further fall into the Consciousness of material creation and duality through his experience, in Consciousness, of birth. Through this birth into, as it were, his form he will further forget his true identity with the Non-Dual Absolute, or Brahman, or God. That forgetting or losing of Absolute Consciousness through birth will result in the ignorance that sees duality and leads to a life experience feeling the need for further creation seeking to complete that missing part of himself.

1.2.4 He desired, ‘Let me have a second form (body)’. He, Death or Hunger, brought about the union of speech (the Vedas)

with the mind. What was the seed there became the Year (Viraj). Before him there had been no year. He (Death) reared him for as long as a year, and after this period projected him. When he was born, (Death) opened his mouth (to swallow him). He (the babe) cried ‘Bhan!’ That became speech.

This desire for a body is once again being described through the ritual of the horse sacrifice symbolised in the last verse by the orientation of Viraj with the universe. Also “*What was the seed there*” alludes to his desire symbolised by the liquid Soma of the sacrifice ritual which is said to contain the seed of the object of desire.

“He desired, Let me have a second form (body).”

This “*He*” who was made manifest due to the original desire for individuality, mind, and the third forms of sun and air, now desires the second form of a body, or more specifically the functions or organs for his use.

“He, Death or Hunger, brought about the union of speech (the Vedas) with the mind”.

“*Death or Hunger*” is as described previously a vital force of material and desire which here results in the material form of Viraj, the first born “man”.

Mind now united with the organs of a body means that mind is now united with speech, mind and speech enable the expression of knowledge (Veda).

Hunger is desire, desire causes the material Creation of the body, the material creation is empty of true existence so it is therefore mortal, mortality is death. Before

creation, before hunger, before desire, there was no death.

“What was the seed there became the Year (Viraj).”

This “seed” or desire is a reference to the soma juice used in the horse sacrifice ritual which symbolically contains the seed of the desired outcome of the ritual.

That desired outcome lay in the ritual prior to the horse being sacrificed. The horse was first allowed to wander free for one year then the horse was ceremonially sacrificed. The sacrifice itself was supposed to win all the territory covered by the horse in that year. But the wandering horse actually symbolised the sun's journey round the world. In reality the sacrifice was supposed to gain all that the sun had covered in that year, which of course was the whole world.

In this case “(Viraj)”, gains a birth into the world and therefore “wins the world”, or “...became the Year (Viraj).”

(“ Before him there had been no year”).

Before this first Viraj there had been no desire, therefore no universe, therefore no time, therefore “no year”.

“He (Death) reared him for as long as a year, and after this period projected him”.

He, (material of desire or Hiranyagarbha or vital force) hunger and death, caused the manifestation (reared) of the form of the body. It is said here that this took “for as long as a year”. This is commensurate with the sacrificial horse wandering free for up to a year, representing the sun covering the earth. Also, it was this Viraj who divided from himself (knowledge) the third forms of the air and the sun. So with “His” (Viraj) being the second form he also projected Himself through this universe as the sacrificial horse.

But the “projecting” or rearing of the material form of the body will be as described by the three Gunas Rajas, Satva and Tamas.

“When he was born, (Death) opened his mouth (to swallow him)”.

To be materially born is to be exposed to the jaws of material death. To enter the Creation cycle is to experience the cycle of birth and death. This Death is the measure of entropy that is symbolised by Tamas. As described earlier Tamas is the Guna quality of measure which brings to an end material form. From the moment of birth the form of the baby will mature towards the inevitable end of its “life”, that inevitability is the open jaws of death, the end will be measured by the predominance of Tamas in the balance of the Gunas.

“He (the babe) cried ‘Bhan!’ That became speech”.

The first cry of the baby it is said was the first sounding of speech, speech also sounds the duality that is the ignorance in Creation.

It should be remembered that the Absolute which is Truth, Consciousness and Bliss does not desire. Desire is a result of the ignorance that is a forgetting of the Absolute. As such, Ignorance is a cause of material Creation.

1.2.5 He thought, ‘If I kill him, I shall be making very little food.’ Through that speech and that mind he projected all this, whatever there is the Vedas Re, Yajus and Saman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved

to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have This name of Aditi, becomes the eater of all this, and everything becomes his food.

“He thought, ‘If I kill him, I shall be making very little food.’”

We are to be told in this very chapter how this creation can be explained as the food of desire. Concerning this, if this “*babe*” were to be killed before he matured into an adult with its natural desire for further creation then the cycle of creation as food would cease, “*making very little food*”.

He, Hiranyagarbha, vital force, death or Tamas is but a quality in the balance of the [Gunas](#) Those energy qualities form, mature and sustain all aspects of material creation. All things which come into being will develop according to the knowledge of the Absolute. The Babe, will grow and mature according to its nature or knowledge. The babe, as a seed as it were, needs to grow to full potential to realise the desired purpose of the seed.

“Through that speech and that mind he projected all this, whatever there is the Vedas Re, Yajus and Saman, the metres, the sacrifices, men and animals”.

He, the babe, Viraj, the first born being with body, mind and speech (knowledge) he is the one whose ongoing desires create (project) the Universe, “*whatever there is*”, (rites and rituals, worldly knowledge and laws...men and animals etc.)

Indeed we will hear in verses 1.4.6-14 of the further creation of ignorance and desire of this Viraj or the first born or the self. Through needing (desiring) a meaningful reality

in his transient universe he will project a hierarchy of gods, the cast system, and “divine” laws (Dharma) to support his need to flourish.

“Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called”.

Death is the inevitable conclusion of all of the material Universe (*“he eats everything”*). Of the balance of energies that are Rajas, Sattva and Tamas (or [Aum](#)) can be considered in terms of the “life” of the Universe) it is the final rising of Tamas (or the reaching of the “M” in Aum) that measures (eats) or causes the dissolution of all material.

“He who knows how Aditi came to have This name of Aditi, becomes the eater of all this, and everything becomes his food”.

We have come to see that whatever has been projected is due to the desires of the ignorant man. Therefore all will be seen by him as being for his consumption. This ignorant being will be the knower or the one who now understands only this. This being will see the fruits of knowledge and creation as the fruits of his own desires, as all his own reward.

1.2.6 He desired, ‘Let me sacrifice again with the great sacrifice’. He was tired, and he was distressed. While he was (thus) tired and distressed, his reputation and strength departed. The organs are reputation and strength. When the organs departed, the body began to swell, (but) his mind was set on the body.

“He desired, ‘Let me sacrifice again with the great sacrifice’”.

Shankara’s Bhashya confirms that the words *“Let me sacrifice again”* refers to his (he who desired) performing of the horse sacrifice in a previous life. We should consider the horse sacrifice depicted at the beginning of this Upanishad, and again alluded to with the birth of Viraj in verse 1.2.3 above to be this same sacrifice. Viz :-

...So this Prana (Viraj) is divided in three ways. His head is the east, and his arms that (north-east) and that (south-east). And his hind part is the west and so forth.

From the material of this universe symbolically aligned as the horse sacrifice the material form or body of Viraj (the babe) was projected.

Now with this verse and the next verse (7.) we are being told how “his” ongoing desire for the world at the end of his life (*“He desired, ‘Let me sacrifice again”*) causes “his” rebirth into the creation cycle.

Quite literally it is this one, Viraj, who has not yet relinquished desire that is being depicted as once more desiring to remain in the world symbolised by the ritual of the horse sacrifice.

This Upanishad was started with the words *“Om. The head of the sacrificial horse is the dawn, its eye the sun...”* As stated this verse and the next verse are once again describing through the symbol of the horse sacrifice ritual how desire for the world is the cause of (further) Creation.

There is an intended additional meaning within this description of the Ashvamedha, horse sacrifice ritual. This time “He” the ageing and weary first born or Viraj, for whom

the ritual is being once again performed, practices meditation in the forms of imagining and reflecting. This meditation is meant to gain a higher rebirth (higher Consciousness) described as that of a god for the practitioner (Viraj), this will have relevance in the beginning of section Three.

“He was tired, and he was distressed”.

It was this “He” who was the projector (cause) of the material universe. It was “He” whose desires were depicted through the Sacrificial horse and described in verses 1-6 of this section beginning with the words

:- “He created the mind, thinking, ‘Let me have a mind.’” and ending in verse (5.)
With the words

:- “He who knows how Aditi came to have This name of Aditi, becomes the eater of all this...etc.”

It was described how this being of material creation was destined to face the jaws of death once born into the creation cycle

:- “When he was born, (Death) opened his mouth (to swallow him)”

Here we have now reached this time. Death, hunger or Tamas, the quality of measure, is bringing to an end “His” material form. But, once again we are hearing of his desire to regain his material stature through repeating the horse sacrifice.

“While he was (thus) tired and distressed, his reputation and strength departed.

The organs are reputation and strength”.

His “*reputation and strength*” means the power he wielded through his living being to satisfy his own desires. A body is made up of living organs. At death the organs fail and die (depart)

“When the organs departed, the body began to swell”

This is well known. When the body dies the material of the body starts to decompose back to basic elements, back to earth. This decomposition involves gasses and swelling etc. This swelling of the body is dwelt on here to maintain the symbolism of the sacrificial horse, the Sanskrit name for horse incorporates the description swollen body.

“(but) his mind was set on the body”.

It is here that the ignorance of this being reaches its unfortunate fruition (Self Realisation, the means of escape from the cycle of death and rebirth, has not been achieved due to that ignorance). It is through ignorance that man mistakes creation for a permanent thing and it is ignorance that keeps him from seeing and understanding the reality, or indeed the lack of reality, of the things around him. It is the ignorance of duality that causes a man to seek material gain to increase the substance of his being. The same duality gives him the desire for status and reputation, these are all to empower him to superiority over others to save him fearing them. All this is the nature of duality.

When such a man feel his power draining, which of course it inevitably will, that is when he will feel “*distressed*”. This is because all he has and all he can envisage is invested in the material organ of the body. In his ignorance all he can understand is the material creation of things and that all he is, is his body and mind, “*his mind was set on the*

body". At the end of this life or the end of creation the Sages tell us that according to what we know or what we love or what we have realised in Consciousness is basically what will guide us (the Consciousness) then. We can only know that our true Self (Consciousness) is immortal and of the Absolute Consciousness.

This material man (Viraj) in question who has continuing material desires within duality, only knows, loves and desires the world.

1.2.7 He desired, 'Let this body of mine be fit for a sacrifice, and let me be embodied through this,' (and entered it). Because that body swelled (AsVat), therefore it came to be called Asva (horse). And because it became fit for a sacrifice, therefore the horse sacrifice came to be known as AsVamedha. He who knows it thus indeed knows the horse sacrifice. (Imagining himself as the horse and) letting it remain free, he reflected (on it). After a year he sacrificed it to himself, and dispatched the (other) animals to the gods. Therefore (priests to this day) sacrifice to Prajapati the sanctified (horse) that is dedicated to all the gods. He who shines yonder is the horse sacrifice; his body is the year. This fire is Arka; its limbs are these worlds. So these two (fire and the sun) are Arka and the horse sacrifice. These two again become the same god, Death. He (who knows thus) conquers further death, death cannot overtake him, it

becomes his self, and he becomes one with these deities.

“He desired, ‘Let this body of mine be fit for a sacrifice, and let me be embodied through this,’ (and entered it)”

Here the one who *“was tired, and he was distressed”* (experiencing the death of his material form) desired to regain his material grandeur through the ritual of the horse sacrifice. So desiring rebirth through this ritual *“let me be embodied through this”*, his meditations were on his desired rebirth through his identifying with the horse *“(and entered it)”*, thereby, in Consciousness, placing his faith in the duality of these rites and rituals to have his desires fulfilled.

“Because that body swelled (AsVat), therefore it came to be called Asva (horse)”
As explained previously the swelling of his dead body is described to identify him with the sacrificial horse.

“because it became fit for a sacrifice, therefore the horse sacrifice came to be known as AsVamedha. He who knows it thus indeed knows the horse sacrifice”.

The meaning is this ritual of the horse sacrifice symbolises the performers desire to maintain and increase his worldly material wealth and status. His desire for his body to become fit for sacrifice (through the sanctified horse) confirms that he sees the material form as being the reality of existence and the source for the attainment of his desires.

“(Imagining himself as the horse and) letting it remain free, he reflected (on it)”
In verse 4. previously we had :-

“He (Death) reared him for as long as a year, and after this period projected him”,

:-

that was a reference to the horse sacrifice. Correspondingly in this horse sacrifice ritual the horse is allowed to roam free for up to a year. The year of roaming symbolises the sun circling the world which symbolises this ritual as gaining the world. This verse also describes his “imagining” and “reflected(ing)” which means meditating on himself as the horse while it roams free.

The meaning is, this performer of the horse sacrifice ritual identified himself with the horse, the year, and the deity “sun”. Through this meditation “he” will achieve a higher rebirth (Consciousness) as that deity (sun).

“After a year he sacrificed it to himself, and dispatched the (other) animals to the gods”.

Sacrificed it to “*himself*” means Viraj, the first born, becomes the father of all further creation. As the father Viraj is known as Prajapati. Therefore Prajapati is the product of the first desire to experience worldly knowledge.

From that first desire “He” the energy of material Creation arose.

That material desire we named or Labelled Hiranyagarbha or Vital force.

That material of desire within the creation of desire which was Hiranyagarbha is still seen as vital force now also called Prajapati.

Prajapati or vital force or Viraj or the first born or “*himself*”, is the one and same cause of the delusion and ignorance of duality.

It is to this ignorance and duality that all rites are dedicated to “*sacrificed it to himself*”.

The wandering sanctified horse symbolises his desire for material gain, to the extent the horse wanders (which will be the maturation period of a year which will be the cycle of the sun covering the world) which in reality is the extent of his meditations on all his desires, his gain will encompass all that (he will win the world). The horse sacrifice also included the sacrifice of other domestic animals. These are mentioned here to complete the analogy.

“Therefore (priests to this day) sacrifice to Prajapati the sanctified (horse) that is dedicated to all the gods”

This Brihadaranyaka Upanishad will confirm in chapter three that all gods are mere projections of man’s desire represented by a vital force of desire. The meaning is the vital force (material universe) is caused by and depends on desire which is also embodied within rites and rituals.

“He who shines yonder is the horse sacrifice; his body is the year. This fire is Arka; its limbs are these worlds. So these two (fire and the sun) are Arka and the horse sacrifice.”

Sacrificing the horse to himself, along with other domestic animals which are included in the traditional ritual sacrifice as said, he is now described as reborn as a deity in a reborn Creation of the universe.

So symbolically the sacrificed horse, which has become identified with the performer of the sacrifice, becomes the deity sun and its fire (he who shines yonder) and his body the universe. Therefore this Universe and all of Creation is once more shown to be the fruit of desire.

“These two again become the same god, Death”

this is a specific referral to “fire and the sun”, “He” who desired “let me be embodied through this, (and entered it)” (the sacrificial horse), is now reborn as the deity sun and the suns fire is his desire for creation. As described earlier in this commentary it is desire that is hunger; desire manifests the food of the material universe to satisfy that hunger; material is mutable and manifests time, time and change bring entropy and death; “These two again become the same god, Death”, (That is, the reborn deity “sun” and his desire “fire”).

“He (who knows thus) conquers further death” death cannot overtake him, it becomes his self, and he becomes one with these deities”.

It is central to the teaching of the Vedas that the practice of rites with desire (sacrifices and so forth) only leads to a rebirth (Consciousness) within the creation cycle.

The meaning of *“He (who knows thus)...death.... becomes his self”* refers to he who practices the horse sacrifice as being the “He” in, *“He who knows thus”*. “He” is the one who has forgotten the truth of his identity with the Non-Dual Absolute (Self), so he will not surrender the desire for his material form believing it to be his “self”. “His” form being material, is mortal and represents inevitable death. *“Death”* (material vital force of desire) ... *becomes his self*”. Which means his true being in Consciousness is limited to a Consciousness of rebirth within the creation cycle *“conquers further death”*.

The meaning, or the full understanding that we are meant to gain from all this, is that, if he were to consciously allow death to overtake his form, if “he”, his true being in Consciousness were to surrender desire (symbolised by the horse sacrifice), he would

remember and Realise his true identity with the Non-Dual Absolute, God, Brahman. Though this Self Realisation he (his true being in Consciousness) would transcend the material universe of the sacrificial horse and he would return home to immortal union with Absolute Consciousness.

Through the above descriptions of the Creation cycle we have seen the rebirth of ordinary beings and the rebirth of beings into higher Consciousness described as gods or deities.

Further comment, The wise Sages who fully realise the transience of the material world and see the duality that gives rise to ambition and fear and that the only happiness is the kind that comes with corresponding sadness. These are the Sages that Know of the Non-Duality, the Singularity that is the Absolute. These Realised ones rest in the Knowledge of the Absolute and have surrendered all desires. These Realised ones have truly conquered further death because after the death of their form (body) their only desire in Consciousness is of love for the Absolute. Remaining at rest, as One with the Absolute they will return no more to experience birth and death.

We have clearly been told that the material Universe exists in name and form only. If all of Creation returned to a “melting pot” as it were, then reformed it would all “reform” from the very same energy of Existence, differing in name and form only, but this time in reality, the material of the sacrificial horse would be diluted across the Universe as the components of many planets, just once again differing in name and form.

It has been demonstrated that all of the material universe is transient, that is from the moment of manifestation it moves with time towards death.

It has been demonstrated that as the Created rises and falls nothing new comes into existence and nothing disappears from existence. The same cycle is repeated.

It has been demonstrated that it is desire alone that moves Knowledge into manifestation as material.

It has been demonstrated that the whole of creation came through “That” that divides itself and that “That” is the unity of Knowledge in Consciousness that is the Absolute.

Clearly the Realised Sages have seen the Truth that it is Absolute Knowledge and Consciousness Alone that has True Existence and That is the substratum and support for the rise and fall of Creation. It is this Singularity of the Absolute that enables and guides desireless meditation back to the Realisation of that Singularity.

Section 3.

During the course of the previous section we had described for us two classes of “reborn” beings. The first was reborn through desire with the practice of rites (horse sacrifice), the second was reborn through desire with the practice of meditation, (*“reflecting”* on the horse sacrifice ritual).

Of these two classes of beings or Consciousness, one is a worldly Consciousness the other

being is described as a god, (understood by us to mean higher Consciousness attained through meditation).

While the previous section concerned the desire for Creation this section displays the deepening ignorance of duality through claiming the benefits of one's actions due to identification with one's material form as being one's true "self".

Because we are still considering the sons of that first born who, due to their conscious experience of birth, have now forgotten their true identity as the Non-Dual Divine Absolute or God or Brahman, what is divine is now seen as their very form with its "life" force. This life, this form, this being, is seen as being "who they are" as it were. The form of their body is seen as their reward for their individual work and therefore they are enabled, as it were, by a divine Vital Force. This will be demonstrated by the following allegory along with the perils of continuing desire and attachment to material form (body).

1.3.1 There were two classes of Prajapati's sons, the gods and the Asuras. Naturally, the gods were fewer, and the Asuras more in number. They vied with each other for (the mastery of) these worlds. The gods said, 'Now let us surpass the Asuras in (this) sacrifice through the Udgitha

The term "*Prajapati's sons*" refers to those that have attained rebirth (sons) due to the practice of rites, rituals and meditation (by Prajapati as a symbol of the Father) and is a direct reference to the subject matter of the previous section. Rebirth into the

Consciousness (world) of gods indicates the benefit of practicing rites with meditation. Rebirth into the Consciousness(world) of men indicates the results of practicing rites alone is the understanding here.

In this first verse we hear of the struggle for supremacy between enlightenment and ignorance “*They vied with each other for (the mastery of) these worlds.*”

The story of Prajapati is told in the Chandogya Upanishad. The Asuras were those who regarded their body and form as their true selves and revered it as such. Due to this ignorance the Asuras are classed as acting through evil, (because all actions resulting from self serving interest are prone to the effects of evil).

The story in brief is repeated here for reference :-

Wise Prajapati declared that all who knew Brahman attained the world and all desires. Indra leader of the gods and virochana leader of the demons heard this. Both approached Prajapati asking to be told this knowledge. Prajapati told them to practice austerities for thirty two years then he would tell them. After thirty two years Prajapati told them to look in the mirror and describe what they saw. They both said the body then Prajapati said that body is the Self. Indra and Virochona accepted this and left. Virochona told all his people, the Asuras, that the body was Brahman and if they served it with all their attention it would give them all

they desire. Therefore the Asuras remained ignorant of any higher understanding. Virochona has mistakenly accepted the material Brahman, residing in the world, as the Absolute Brahman.

But, Indra reflected and thought if this body is the self how does it also suffer as I suffer? This can't be right so he returned to Prajapati. After living austerely for another thirty two years Prajapati said The self was He who was master in his dreams. Indra again reflected and thought that master in my dreams is unreal and not always immune so that cannot be right. Indra again returned to Prajapati who after another five years finally revealed to Indra who had now devoted his whole life meditating to gaining this truth, that the self is the Ear of the ear, the Eye of the eye, and so forth.

One meaning of this story is that knowledge of the Divine or the Absolute cannot be passed on in words only. The statement:- *“But Indra reflected..”* has great significance and should be noted. One has to meditate to gain proper understanding of the information that is just words. The reader should also remember the lesson of virochana who seized the first words of Prajapati without further contemplation. This unrealistic assumption by virochana that such rare

knowledge could be so easily attained and without further effort only showed his lack of proper discrimination which maintained his fatal Ignorance.

The sacrifice principle has continuing relevance here as we shall understand. ‘This body and mind for the use of the Absolute alone’ is a relevant meditation for this section.

1.3.2 They said to the organ of speech, ‘Chant (the Udgitha for us.’ ‘All right,’ said the organ of speech and chanted for them. The common good that comes of the organ of speech, it secured for the gods by chanting, while the fine speaking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil.’ That evil is what we come across when one speaks improper things.

The setting for this allegory is again the horse sacrifice ritual and the “*Chant (the Udgitha)*” is performed as a component of that ritual.

The one cause of all error or evil is action through duality. The being that we know as “me” is in reality a reflection of The Absolute. The appearance of separateness is due to the senses reporting material and form only and does not take into account higher knowledge or understanding of the Absolute.

If you believe “I” is other than The Absolute and is a personal asset for your use then that

duality creates and reinforces the evils (ignorance) that arise from duality, they include desire, pride, fear and working for gain.

The faculty of speech (and all other faculties) is ‘bestowed’ by God through the material (form) of creation, (because God is the Speech of speech, or the Ear of the ear and so forth).

At Gods instigation, Gods image (you) utilises Gods faculty (speech).

Performing the action required of you is to serve God.

Serving God is serving all, by definition.

But, if the action is not let go of, if claim or benefit is retained for “I” then “I” becomes “I am a good speaker”, etc. Consequently “I” becomes attached to this false identity with its form and become prone to the evils of duality (struck with evil).

Here this organ of speech ignorant of its true Non-Dual identity produced the benefit of the work but claimed the means of the work, its form, for itself. This act of duality and ignorance left the organ prone to being struck with evil. Whenever the faculty of speech is used for ones own benefit (improperly) it can be contaminated with evil, is the meaning.

1.3.3 Then they said to the nose ‘Chant (the Udgitha) for us.’
‘All right,’ said the nose and chanted for them. The common good that comes of the nose, it secured for the gods by chanting, while the fine smelling it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They

charged it and struck it with evil. That evil is what we come across when one smells improper things.

The Nose also suffered the ignorance of duality. Speaking in terms of Consciousness which is the One true form of Existence, That form which we have (symbolically) named nose is in reality “I” If “I” performed its task, using the form ‘*nose*’ then returned to being “I” alone, that would be true detachment. But in the allegory of the organs, as here, “I” as the nose still claims for itself the form and identity Nose. That is it seeks to use the “*fine smelling*” for its own pleasure, and in effect says “I am this fine smelling” which has the evil of attachment and is a delusion of duality that the Asuras use to affect the actions of the nose with evil. We will see this delusion allowing the contamination of evil in the remaining organs.

1.3.4 Then they said to the eye, ‘Chant (the Udgitha) for us.’
‘All right’ said the eye and chanted for them. The common good that comes of the eye, it secured for the gods by chanting, while the fine seeing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one sees improper things.

The eye also suffered the ignorance of duality. The faculty of seeing was claimed as

personal identity and for my worldly benefit. This act revealed the eye's ignorance of its true identity. A delusion which made it vulnerable to the corruption (evil) of the Azuras. Attachment to one's form and its subsequent misuse through delusions of identity causes the forgetting of one's true self. It follows that those afflicted with an increasing deficit of more noble knowledge become unfit for their proper work, unfit meaning that this organ or individual person depending on what meaning you take from this allegory, becomes unfit for its own duties because it is not aware of its own true identity. On an individual level this person seeing his form as his true self and separate from others, will act through self interest to satisfy his own ego. All this to the detriment of his duty and his own true self.

1.3.5 Then they said to the ear, 'Chant (the Udgitha) for us.'
'All right,' said the ear and chanted for them. The common good that comes of the ear, it secured for the gods by chanting, while the fine hearing it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one hears improper things.

"The Asuras knew that through this chanter the gods would surpass them"

The meaning of this sentence is that if this chanter (the ear) chanted the Udgitha free of all personal desire and attachment the chanter would achieve higher Consciousness (the status

of a god) (ceremonial chanting is meditation with rites which leads to a higher rebirth (Consciousness) into a world of gods) risking the Azuras being outnumbered. This refers to the statement in verse 1. above, :- *“Naturally, the gods were fewer, and the Asuras more in number. They vied with each other for (the mastery of) these worlds”*. But the ear also chanted through attachment to its material form and suffered the evil of duality so will experience rebirth (Consciousness) as man (The Asuras).

1.3.6 Then they said to the mind, ‘Chant (the Udgitha) for us.’ ‘All right,’ said the mind and chanted for them. The common good that comes of the mind, it secured for the gods by chanting, while the fine thinking it utilised for itself. The Asuras knew that through this chanter The gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one thinks improper things. Likewise they also touched these (other) deities with evil, struck them with evil.

The ritual chanting for the sacrifice was assigned to the mind. But again, as with the previous organs the chanting was not done without attachment. The mind continued with the assumption that its form was its true being. Therefore as before the Azuras *“charged it and struck it with evil”*

“Likewise they also touched these (other) deities with evil”

The meaning of this sentence is :-

Because the mind is the master organ, being the controller of all these other organs, when the mind becomes deluded by duality “*while the fine thinking it utilised for itself*”, that evil touches all that the mind controls. “*Likewise they also touched these (other) deities with evil*” The mind itself needs to be watched and controlled at all times to prevent it from assuming one’s identity. Further, all of ones senses need to be kept under the control of that controlled mind.

If the sense organs and so forth realised the mind as their inner controller, as it were, then they would not fall prey to evil through assuming themselves to be autonomous (not part of Unity).

Taking the organs of this allegory to represent beings that regard themselves as individual then realisation for them would be of their Unity through their inner controller, as it were, as being the same “*self*” of all. That is, a divinity that is common to all and greater than themselves. Ultimate Realisation of course would be of the reality of the Absolute Non-Dual Self or God.

It is the mind that sees duality through the senses that becomes attached to false identity and desire. This is the reality and this is the meaning here.

For clarification of the next verse, the description “vital force” is given to the material creation that responds to conscious desire but has no desire or individual form of its own. This means that if the organs of the body such as speech or an individual person, were free of ego then any instruction received, such as chant the Udgitha, would not be claimed by the form of a pure person. The natural gifted ability to perform such action would be achieved without claim.

But to the being with an ego that thinks “I” am this or “I” am that, then that ego gets in the way and assumes a vital force (material creation) for its own gain. The being seeking gain within creation is prone to evil through his delusion of duality.

1.3.7 Then they said to this vital force in the mouth, ‘Chant (the Udgitha) for us.’ ‘All right,’ said the vital force and chanted for them. The Asuras knew that through this chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed.

The vital force is just a name of a concept, being only material creation in general, (here air or prana) and common to all forms, (having no individual form), but assumed by the being deluded through duality to form his own self.

The vital force arose from that first desire for worldly knowledge and the desiring for his form to continue to flourish in life. Even then the vital force does nothing, it does not act by itself. Consequently any such vital force, or Creation itself, would be naturally free from acts of evil. The meaning is that a vital force is material form used to enable conscious desires, having no individual existence itself it has no desires or attachments.

“residing in the mouth”

Air or prana will be moved through the organ of speech to chant the [Udgitha](#) in accord with divine or conscious will. But if air or prana “*vital force*” were taken by an organ of speech to fulfil a “personal” motive then it would be used wrongly, forcefully, through personal effort. this is delusion or [Maya](#) because it is seen as a force supporting “me and my” needs.

Speech could assume (take) a vital force, the nose could assume a vital force, the eye could assume a vital force, the ear could assume a vital force, and the mind itself could assume a vital force but the vital force cannot assume itself because it is already purely an assumption of the mind deluded through duality (in reality).

“He who knows thus becomes his true self”

This understanding is central to the purpose of this section.

He who knows and understands that his material form is not who he truly is in reality does not get deluded into revering his form. This being of higher understanding realises that his true identity transcends material creation.

“his envious kinsman is crushed”

Due to natural detachment, the material forms of creation or the vital force will be unmoved by temptation or other acts of duality (evil). Therefore the vital force was as a “*rock*” when struck by temptation (the Asuras). This symbolically destroyed the power of evil (the Asuras).

The envious kinsman is the uncontrolled senses that tempts one into the duality of desire, symbolised here as the Azuras.

“Therefore the gods became (fire etc.)”

Realising their forms to be merely the material of creation these organs could once again take their proper place within the material creation *“became (fire etc.)”*.

The true *“self”* of all beings is the divine Absolute Self. The Self Realised sage Transcends the material realm and becomes conscious of his true home as one with Consciousness Absolute.

1.3.8 They said, ‘Where was he who has thus restored us (to our divinity)? ‘(and discovered): ‘Here he is within the mouth’. The ‘Vital Force’ is called Ayasya Ahgirasa, for it is the essence of the members (of the body).

“Where was he who has thus restored us (to our divinity)”?

The divinity referred to here is the divinity of higher Truth, of their true being. Previously these entities believed their material form to be who they were. Seeing the material of creation or vital force as common to all forms they have realised that their form is not their true selves.

The realisation is that if the material form or the vital force is free from attachment then who is this that suffers delusion? Who is it that has forgotten? Who am I if not this form?

“The ‘Vital Force’ is called Ayasya Ahgirasa, for it is the essence of the members (of the body)”

The Vital Force is seen as the material essence unifying all forms is the meaning here.

1.3.9 This deity is called Dur, because death is far from it.
Death is far from one who knows thus.

Death here refers to the evil of attachment. “*One who knows thus*” is one who does not believe his form gives him an identity and claim as an individual, therefore his actions are free from attachment.

1.3.10 This deity took away death, the evil of these gods, and carried it to where these quarters end. There it left their evils. Therefore one should not approach a person (of that region), nor go to that region beyond the border, lest one imbibe that evil, death.

“This deity took away death”

To take away death in this meaning is to free the individual from identification with the form and senses, “*the evil of these gods*” (Not the ultimate freedom of Self Realisation).

“*carried it to where these quarters end*”

This means to where the truth of the Vedas is not known. outside the land of the Vedas.

“Therefore one should not approach a person (of that region)”.

This specifically warns not to associate with those attached to the material world and ignorant of their true self. *“Lest one imbibe that evil, death”.*

1.3.11 This deity after taking away death, the evil of these gods, next carried them beyond death.

Through higher understanding they are freed to take up their proper place in material Creation. The vital force as a support of material creation is the carrier.

“next carried them beyond death”.

A vital force or material form can be said to be the carrier of all beings experiencing an earthly birth. All beings desirous of worldly knowledge are born into creation with a form. Until the being remembers or realises his true identity with the Non-Dual Absolute he will be carried through the cycle of experiencing birth and death.

Eventually the Absolute will be realised in Consciousness and the true being of this form will return home to that Absolute. At the time the true being rests as the Absolute the material form will not be again taken up. It could be said the material form carried the being beyond the evil of this creation of duality.

1.3.12 It carried the organ of speech, the foremost one, first.

When the organ of speech got rid of death, it became fire. That fire, having transcended death, shines beyond its reach.

To “*get rid of death*” is to get rid of the delusion of attachment to ones form and its actions. once free from delusion one can take ones proper place in the material creation.

1.3.13 Then it carried the nose. When it got rid of death, it became air. That air, having transcended death, blows beyond its reach.

Being free from the delusion of imagining individual pleasure through their material form (vital force) the organs have regained their true identity and are retaking their correct places in the universe. They had lost their way originally through being attached to their own form and its pleasures. Suffering this ignorance they could not realise that their true identity was not this material form.

1.3.14 Then it carried the eye. When the eye got rid of death, it became the sun. That sun, having transcended death, shines beyond its reach.

Although symbolically shown as organs of the cosmos the meaning here is that our own

senses need to be kept under self control so that we do not become attached to transient material pleasures, through over eating for pleasure for example, so causing a forgetting of our true purpose.

1.3.15 Then it carried the ear. When the ear got rid of death, it became the quarters. Those quarters, having transcended death, remain beyond its reach.

Similarly Listening to malicious gossip from any person or direction would lead back to duality ignorance and evil (attachment to form).

1.3.16 Then it carried the mind. When the mind got rid of death, it became the moon. That moon, having transcended death, shines beyond its reach. So does this deity carry one who knows thus beyond death.

Again the mind needs to be watched lest it assumes the function of being our true identity, which is not its proper function because the unsupervised mind is guided only by sensory input, which cannot reveal the higher reality of non-dual existence. By assuming ones identity the mind gets lost in seeking transient pleasure in the material world of duality and forgets its proper function as a servant.

The “*one who knows*” as such knows sense pleasures assume material forms represent ultimate reality. This knower is “*beyond death*”, that is beyond attachment to material forms and sense pleasures.

1.3.17 Next it secured eatable food for itself by chanting, for whatever food is eaten, is eaten by the vital force alone, and it rests on that.

The allegory of the sacrifice ritual and its rites is being maintained in this verse. The performer of the sacrifice would traditionally be entitled to his share of the sacrifice food as payment. Here the vital force earns its share of eatable food as its reward for completing the chanting at the sacrifice. In reality, this chanter is the priest. But it is still the higher truth that the material form or body of the priest represents a vital force. This is because vital force is the material of creation made manifest through desire. This description also applies to the body of mankind. The body of this priest was made manifest due to his original desire to experience worldly knowledge.

That that rests on food is of the material world, That that is of the material world is of form only. This material, this vital force is revealed here to be maintained by (food) from the sacrifice. :-

“whatever food is eaten, is eaten by the vital force alone”

Indeed it was through desire assuming a vital force, which in turn enabled the sacrifice, which desired the further creation that produced the food that further supports the vital force.

Creation is said to be due to the Maya of desire and ignorance, But Creation is still of the Divine Absolute and all are capable of finding the way back home to that Divinity. But, nevertheless the vital force is of the realm of desire and ignorance and here and in the following verses the Maya of the vital force is described and demonstrated more clearly.

1.3.18 The gods said, ‘Whatever food there is, is just this much, and you have secured it for yourself by chanting. Now let us have a share in this food.’ ‘Then sit around facing me,’ (said the vital force). ‘All right,’ (said the gods and) sat down around it. Hence whatever food one eats through the vital force satisfies these. So do his relatives sit around facing him who knows thus, and he becomes their support, the greatest among them and their leader, a good eater of food and the ruler of them. That one among his relatives who desires to rival a man of such knowledge is powerless to support his dependants. But one who follows him, or desires to maintain one’s dependants being under him, is alone capable of supporting them.

“Whatever food there is, is just this much”

This is the material food of creation. it is *“just this much”* its availability depends on the rituals of desire for its continued creation.

“Now let us have a share in this food.” ‘Then sit around facing me,’ (said the vital

force) ”

The vital force is the material of creation. Those who desire to thrive in creation desire to eat of creation. In short all who desire in creation look to creation as a vital force to satisfy their desires (hunger).

“All right, ’ (said the gods and) sat down around it. Hence whatever food one eats through the vital force satisfies these ”

“the gods ” are a product of the delusion of the vital force. It will be explained by Yajnavalkya in chapter three how all gods emanate from the vital force. The vital force as a product of duality and desire is the support for mans gods of desire, *“the vital force satisfies these.”*

“So do his relatives sit around facing him who knows thus, and he becomes their support ”

The eater of food is the producer of food through his continual creation. His creation of relatives look to him to provide them with further creation for their support.

“who knows thus ...becomes their support..the greatest among them...their leader... the ruler of them ”

The vital force is the support of the ego that desires (hungers), within Creation. The man ignorant of his true identity as the Self regards his body and the material world as his wealth and uses his own power, “his” vital force which represents the personal desire to flourish within creation for his worldly gain.

“That one....who desires to rival a man of such knowledge is powerless to support

his dependants".

This is one who does not seek or desire gain within creation, he has surrendered all desires.

The need to feed ones desires causes further creation, including the creation of relatives "*dependents*".

This one who "*(rivals... such knowledge)*" is the Realised sage aware of higher knowledge. This sage has surrendered desires because he has Realised the Absolute. This sage now awaits release from the creation cycle and return to the Absolute by ceasing such further creation, "*(powerless to support his dependants)*"

This is the renunciation of the Sage.

1.3.19 It is called Ayasya Aiigirasa, for it is the essence of the members (of the body). The vital force is indeed the essence of the members. Of course it is their essence. (For instance), from whichever member the vital force departs, right there it withers. Therefore this is of course the essence of the members.

"it is the essence of the members of the body"

The ego assumes vital force to produce and maintain the material needed to realise the desire for the rebirth of this member (organ, body), as such the vital force is indeed the (material) essence of the body.

“from whichever member the vital force departs....it withers”.

One who is not misled by ego is one who will no longer be deluded through duality. Such a one will see desires as false and ultimately meaningless. Consequently surrendering all further desires (and the vital force) this One, realising that the forms of creation lack true existence allows his presence within this creation to “*withers*”.

This is also the renunciation of the Sage.

1.3.20 This alone is also Brhaspati (lord of the Re). Speech is indeed Brhati (Re) and this is its lord. Therefore this is also Brhaspati.

This lord of prayer is invoked through Speech, the sound of duality, and the vital force as prana (breath) residing in the mouth to seek fulfilment of desires.

1.3.21 This alone is also Brahmanaspati (lord of the Yajus.) Speech is indeed Brahman (Yajus), and this is its lord. Therefore this is also Brahmanaspati.

Speech here sounds the prayer of the reborn Brahman with attributes (material form) who desires the universe. That prayer is sounded assuming a vital force. This Universe containing all forms is the Created Universe and is ultimately unreal. This world with the

vital force from the white ant to the elephant and all other objects is the created world and is also ultimately unreal.

1.3.22 This alone is also Saman. Speech is indeed Sa, and this is Ama. Because it is Sa (speech) and Ama (vital force), therefore Saman is so called. Or because it is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe, therefore this is also Saman. He who knows this Saman (vital force) to be such attains union with it, or lives in the same world as it.

“He who knows”

means he who meditates and acts with this much knowledge and lives as such.

“He who knows this...vital force to be such attains union with it, or lives in the same world as it”

This means He who knows or believes the vital force which is this material universe and all it contains, (*“equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds”*) to be the truth of existence, and desires to flourish within it, could become King of the Universe by using his material form or vital force to work for such (*“lives in the same world as it”*), if this were his true desire.

But, this universe is transient, It is not desired by the wise who attain to the Truth of the

Self. The Absolute Brahman is the eternal reality and Truth.

The meaning here is that the freedom of emancipation and Unity with The Self can only be achieved through meditation to transcend this world, not by desiring the world with its rites, vital force of materiality and duality.

1.3.23 This indeed is also Udgitha The vital force is indeed Ut,
for all this is held aloft by the vital force, and speech alone is
Githa. This is Udgitha because it is Ut and Githa.

“all this is held aloft by the vital force”

“all this” describes this universe which was caused through that first desire; That first desire resulted in the sound of Creation (AUM) into which birth was experienced which caused the forgetting of the Divine Absolute leaving only ignorance. Such ignorance now only knows the material world so leads to the world. We have seen how desires rely on a vital force of material to perpetuate the Creation of material, or as stated *“held aloft”*, or maintain creation. speech sounds desire (AUM) and causes the fire of creation.

1.3.24 Regarding this (there is) also (a story): Brahmadatta, the great-grandson of Cikitana, while drinking Soma, said, “Let this Soma strike off my head if I say that Ayasya Ahgirasa

chanted the Udgitha through any other than this (vital force and speech). ‘Indeed he chanted through speech and the vital force’.

‘Indeed he chanted through speech and the vital force’.

The chanting mentioned here is sounded as part of sacrifice rites. We have heard earlier how the vital force does not act through its own volition, for this reason a vital force itself is immune to the evils of desire and attachment.

Considering “Ayasya Ahgirasa chanting the Udgitha”, if it was chanted using this creation, this life and breath of life with desire or attachment then “*Ayasya Ahgirasa*” would suffer the evil of attachment through taking creation to further his own desire. Basically rites are practiced utilising prana and work to express desire, which is what Brahmadata is saying.

But, if as said “*Ayasya Ahgirasa*” “*chanted through speech and the vital force*” alone, simply in the performance of a duty that came before him and then surrendered all attachment he would remain free of the evils of desire and attachment.

A vital force is creation and the breath of life used with the desire to further the duality of Creation.

1.3.25 He who knows the wealth of this Saman (vital force) attains wealth. Tone is indeed its wealth. Therefore one who is going to officiate as a priest should desire to have a rich tone in his voice, and he should do his priestly duties through that voice

with a fine tone. Therefore in a sacrifice people long to see a priest with a good voice, like one who has wealth. He who knows the wealth of Saman to be such attains wealth.

In keeping with the previous verse, priestly duties or any duties performed by utilising ones faculties to produce only the results required by ones station are good actions and could not attract evil, even when considering that these actions form part of the ignorance and duality of rites. But any action, even when undertaken for the highest good, completed with attachment such as pride or prestige or increase in wealth shows an attachment to false worldly concerns which come with worldly evils. One evil would be that such actions give rise to the growing belief in the importance and reality of such worldly concerns. The evil is that such belief further covers the higher truth of the Non-Dual Absolute, the Realisation of which is the only escape from nescience.

He who knows the vital force as wealth, meaning he who has attained only this much understanding, believing his material form to be his true identity and somehow to be the result of his own greatness, he can attain worldly wealth is the meaning. But this understanding of vital force or the material of creation as wealth is still only the fruits of desire and ignorance here, not the realising of the Self

We offer this understanding as an explanation for the true support of a “good” voice:- He who has surrendered all desires and so realised the Absolute, will be unmoved by any material or worldly consideration.

His very being will be at rest as the Self, his voice will reveal no tremor.

Being at ease his body will be free from tension, the full range of his voice will resonate

freely.

Knowing himself to be purely an instrument of God there will be no distractions due to vanity,

The voice will be perfectly steady and focused on its work.

Speaking Gods words only, the sound will come effortlessly from the centre of his being and will have natural authority.

One who knows the Absolute, knows true love. Love is heard in the voice.

1.3.26 He who knows the correct sound of this Saman (vital force) obtains gold. Tone is indeed its correct sound. He who knows the correct sound of Saman to be such obtains gold.

The meaning here is he who meditates for a result, in this case a good voice, May produce that desired result, because gold represents the attainment of the object of desire. be it gold or a good voice. But meditation with material desire will realise only material, he will not realise the transcendent Self.

1.3.27 He who knows the support of this Saman (vital force) gets a resting place. Speech (certain parts of the body) is indeed its support. For resting on speech is the vital force thus chanted. Some say, resting on food (body).

“He who knows”

(only understands or meditates on such) the vital force as carried by speech or other instruments of work, that is, the forms of creation, will find his rest within material creation.

“Some say, resting on food (body)”.

The material body rests on material food. All material is transient. His resting place will also be transient, until he knows the Absolute he can have no eternal rest

1.3.28 Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pava-manas. The priest called Prastotr indeed recites the Saman. ‘While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, ‘From evil lead me to good’, ‘evil’ means death, and ‘good’ immortality; so it says, ‘From death lead me to immortality, i.e. make me immortal’. When it says, ‘From darkness lead me to light’, ‘darkness’ means death, and ‘light’, immortality; so it says, ‘From death lead me to immortality’, Or make me immortal. In the dictum, ‘From death lead me to immortality’, the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable

food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon, anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world.

“From evil lead me to good”.

We are told that “evil” means death. This Upanishad also takes death as being all forms of ignorance that will cause a fall away from the Divine into materiality and transience.

“From, darkness lead me to light”.

Likewise here darkness is the lack of true knowledge that prevents a seeker from finding the way. The light would come from being shown this knowledge.

“From death lead me to immortality”.

In this and the previous verses “immortality” means higher rebirth or Consciousness due to these meditations with rites.

As has been stated elsewhere, we are told proper understanding of the reality of the Absolute leads to release from the cycle of birth and death. The cycle itself being caused by the forgetting of the Absolute in the first place.

“This (meditation) certainly wins the world (Hiranyagarbha)”.

The performer of these meditations and rites sees the vital force (Hiranyagarbha,) the vitality of the material body, as his own and divine. This understanding gain “(wins)” all material “(the world)”.

“He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world”.

“He” who only knows the world through a vital force “wins” the world of “His” desires, that is all of his desires have been achieved therefore he has nothing left to pray for.

To pray for more could only mean to transcend his world, that is “*be unfit for this world*”. To transcend Creation means Returning home to Unity with the Absolute, in order to achieve this he would have to surrender his vital force and his world.

The last verse of this section describes the realm and consideration of a vital force. That vital force or Hiranyagarbha only ever has considerations within a transient realm, it is a clear statement of the error or non-existence, in Absolute Truth, of a vital force. That is, Hiranyagarbha or vital force is only an effect of desire or need for material experience.

Section 4.

Concerning that first description of the beginning of this Creation in section two. From arising within that beginning we now discuss the beginning of further material “created”

forms.

1.4.1 In the beginning, this (universe) was but the self (Viraj) of a human form. He reflected and found nothing else but himself. He first uttered, ‘I am he’. ‘Therefore he was called Aham. Hence, to this day, when a person is addressed, he first says, ‘It is I’, and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Purusa. He who knows thus indeed burns one who wants to be (Viraj) before him.

As we have seen from section one of this chapter it is desire that leads to the experience in Consciousness of birth and creation. That conscious experience of birth caused the further forgetting of our true identity with the non-dual Absolute or God or Brahman. Subsequent verses of this section describe the creation of further forms due to that continuing ignorance and desire.

“In the beginning, this (universe) was but the self (Viraj) of a human form”

This Viraj was the material representation of the desire for worldly knowledge. From this material knowledge (Viraj) the material forms of the Universe were made manifest. The meaning is this “self” under discussion is the “first born” Purusa or prana or Viraj. “He” is the one who has fallen into a Consciousness of a worldly life experience due to his desires. It is “He”, through desire that has caused the Creation of the Universe and his own material

form.

“he reflected and found nothing else but himself”.

This “self” who now has a mind and body meditated (*“reflected”*) and could not distinguish any other than *“himself”*. That is, he was aware of *“himself”*. only.

“He first uttered, ‘I am he’”.

These were the first words of duality, “I Am”. To be self aware is to be aware of the possibility of “another”.

That is, to have an ego is to be aware of boundaries. There are no boundaries in unity, no inside or outside.

“Because he was first and before this whole (band of aspirants)”....

“He” was the original desire that moved Absolute Knowledge to manifestation.

This means that in terms of the Universe of Creation “he” is the first.

But in this Singularity of Existence there is no second desire causing a second Universal Creation.

Because “he” was the first this means that there can be no other, no second, no *“band of aspirants”*. These *“aspirants”* were the possibilities that existed before the material existence of this “He”. After “He” came into existence all other possibilities became non-existent, they were “burnt”.

The meaning is that because “he” now exists as Creation there can be no another (Creation).

... *“burnt all evils”*.

With the only possibility of creation (“he”) in existence there can be duality. The (possibility of) evil or duality is “burnt” (by his very existence).

“therefore he is called Purusa”.

Being the One Non-Dual Consciousness then all experiences of birth and life are experiences of the One Consciousness. This Consciousness of all such experiences is named “Purusa”.

[This was the same Viraj or Purusa who differentiated himself in three ways, previously explained in verse 1.2.2](#)

Once again, the meaning is, In Absolute Consciousness You desired to experience worldly knowledge through the Universe.

Your desire for a body led to your birth into the resulting universe.

The event of your birth has caused the forgetting of your true identity as that Absolute.

“He who knows thus indeed burns one who wants to be (Viraj) before him”.

Indeed he who now knows desire will maintain this material creation for the time being through his further desires.

This means that until his desires cease, so allowing this Creation to cease, he must remain as the first and only “born” (“Viraj”). This means his very existence as “Viraj” or the first makes it impossible (burns) the possibility of there being another.

1.4.2 He was afraid. Therefore people (still) are afraid to be

alone. He thought, “If there is nothing else but me, what am I afraid of?’ From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes.

“He was afraid”.

Fear comes from the forgetting of one’s true identity and unity with the Absolute. Believing ones ego or form to be ones real “self” causes the ignorance of duality and fear to rise.

“Therefore people (still) are afraid to be alone”.

The reason for their fear is the very reason for their continued material existence.

“People” have still not come to realise their true identity as the Non-Dual Absolute. When “People” realise the Absolute Self they no longer fear or desire or take up new forms after death.

“If there is nothing else but me, what am I afraid of”?

He asked the question “*what am I afraid of*”? but due to his forgetting of the non-dual Absolute he assumed his fear must come from another, or something else.

His assumption was based on the ignorance of duality. This was described as there being “*nothing else but me*”. This assumption highlighted his fall into the ignorance of duality. the seeing of “no other” might temporarily overcome his fear, but what needed to be understood was that fear only appears to be caused by the delusion of “another”. In truth fear comes from his feeling incomplete due to his forgetting of Absolute Unity.

“for what was there to fear? It is from a second entity that fear comes”.

This second asking by the Sruti of the same question “where does fear come from” with the same answer fear comes from a (delusional) “second entity” is saying that the answer given here is not complete.

As described above, fear does not really arise just from “another” but from one’s feeling incomplete due to one’s forgetting of one’s true Non-Dual identity with The Absolute. That is, fear arises from the seeing of duality and all the possibilities that would arise from that delusion.

1.4.3 He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.

“He was not at all happy”.

To attribute unhappiness to being alone is also a delusion of duality, His Unhappiness was due to the forgetting of his original completeness united with the Divine as the One Self.

“Therefore people (still) are not happy when alone”.

(As in the previous verse), the reason for their unhappiness is the very reason for their

continued material existence. “People” have still not come to realise their true Divine identity as the Non-Dual Absolute. When “People” realise the Absolute Self they no longer fear or feel unhappy (desire material happiness) or take up new forms after death.

“said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea”.

The worldly experience which was the desire of this first born has been achieved through his birth into creation as man.

Mankind consists of men and women, male and female, husband and wife. The functional experience of life as mankind requires both male and female. Likened by Yajnavalkya to a split pea which completes the fertile seed, husband and wife complete each other materially as mankind.

But due to this forgetting of the Self the ignorance of duality persists. In this ignorance he sought completion through an image of his self (wife) in the belief that fulfilment can be found in the transient material of creation.

“Therefore this space is indeed filled by the wife”.

Through the worldly gain of a wife he was indeed materially complete.

Through feeling complete he believed further creation through offspring would lead to true happiness.

Consider, How could an exact copy of a being unhappy because something is forgotten produce happiness? Through dividing a being ignorant of his true self where is the happiness to be found? The resultant attempts to produce more could not produce true lasting happiness.

1.4.4 She thought, ‘How can he be united with me after producing me from himself? Well, let me hide myself’. She became a cow, the other became a bull and was united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with her; from that one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project everything that exists in pairs, down to the ants.

“She thought’ How can he be united with me after producing me from himself”?

Their previous physical union is known due to their descendants, but she realised that true completeness could not result from the uniting of the identically incomplete, (She and her Husband)

“Well, let me hide myself”

Her attempts to hide herself were unsuccessful. She being as identically incomplete as he she also suffered the ignorance of duality. Repeatedly and unsuccessfully his wife symbolically sought refuge within the material forms of Creation instead of seeking the way back home to unity with the Non-Dual Absolute, this symbolically explains the further diversity in creation.

1.4.5 He knew, ‘I indeed am the creation, for I projected all this’. Therefore he was called Creation. He who knows this as such becomes (a creator) in this creation of Viraj.

As the creator of the fruits of his desires (the universe and all it contains) he imagined himself satisfied. All who are satisfied in this way are condemned to seek fulfilment through birth and creation “*become a creator*”.

1.4.6. Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both these are without hair at the inside. When they talk of particular gods, saying, ‘Sacrifice to him’, ‘Sacrifice to the other one’, (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much food and the eater of food. Soma is food, and fire the eater of food. This is the super-creation of Viraj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-

creation of Viraj.

The allegory of the sacrifice ritual is maintained in the language and symbols within this verse. the symbol of fire and liquid as creative elements, and soma, the drink of the presiding priest symbolically contains the seed for what will be the desired benefit of the sacrifice.

“produced fire from its source, the mouth and the hands”

Mans means of creating (symbolised by “fire”) the material of his desires are achieved through his mouth (speech) and his hands (work). This is a statement that this universe or Creation was projected to satisfy the hunger of desire of this husband and father that sees himself as a “creator”, this has been explained.

“Sacrifice to him”, “Sacrifice to the other one” is wrong since “These are all his projection, for he is all the gods.”

This is the “he” who was afraid to be alone. He felt incomplete due to his original forgetting of Absolute Unity. He has imagined and assuming a “vital force” projected the gods *“for he is all the gods”* who are illogically superior to himself. The creation or projection of gods by the father or Viraj is extra to this “original” Creation that arose through his original desire that placed him within creation, (caused by his original desire with rites.) this is being explained.

For reference, This verse and [Brihadaranyaka Upanishad 3.9.9 “Which is the one god?’](#) [‘The vital force \(Hiranyagarbha\)’](#) explain the same meaning.

“Now all this that is liquid, he produced from the seed. That is Soma”

In keeping with the symbology of the sacrifice ritual the liquid soma (symbolically) contains the seed that manifests the results of the rites with desire. The liquid soma represents the unmanifest knowledge (seed) of the object of desire.

From that seed of knowledge desire manifests itself in the forms (material, water, or “liquid”) of Creation.

The meaning here is to confirm that all of creation comes from the desire of this man and father residing within the Creation of his original desire (now forgotten through his birth). His ongoing creation includes the creation of his gods.

“This universe is indeed this much food and the eater of food. Soma is food, and fire the eater of food”.

The created universe is the manifest material forms of desire, this has been explained. “fire” is the fire of creation through desire and it is that hunger of desire that is the “eater” of material creation (“food”).

“this is a super-creation....of Viraj...he projected the gods...who are even superior to him. Because he, although mortal himself, projected the immortals”

This further creation this “super creation” is a superimposition by he who sacrifices to “his projection”, his “super creation”, of gods seeking social prestige and gain to fulfil his ongoing need for completion. The meaning is, man, due to his forgetting of his Divine unity, needs to project an (apparent) immortal reality in this transient and ultimately unreal material creation.

“He who knows this as such”

Means he who meditates or contemplates on this as being the truth.

“becomes (a creator) in this super-creation of Viraj”

Those that see reality in this material creation are ignorant of the non-dual Self so become engrossed in work (becomes a creator) seeking fulfilment within this false extra creation of man's gods, rites and rituals.

The meaning is that man's gods are a projection of his needs and desires.

The Shruti now takes a third look at that one beginning of Creation described in section two. The last mantras of this section importantly reveal higher knowledge. Material existence is explained as consisting entirely of the same undifferentiated substance. When difference is detected by the senses that difference is of name and form only. Those forms with names or labels are all composed of the same substance or energy of existence. Therefore nothing in creation has any individual reality. No thing truly exists as “itself”. The Sruti speaks directly of the only reality being The Absolute Non-Dual Self. First is described the forms of beings.

1.4.7. This (universe) was then undifferentiated. It differentiated only into name and form it was called such and such, and was of such and such form. So to this day it is

differentiated only into name and form it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives).

“This (universe) was then undifferentiated.”

This Creation or universe has eternal existence, in reality, as the pure undifferentiated Knowledge that is the Non-Dual Absolute.

“It differentiated only into name and form it was called such and such, and was of such and such form”

When the Creation of the Universe comes into being or is made manifest the Knowledge that

is the Singularity of the Absolute differentiates in Consciousness to project the appearance, or the experience, of name and form.

“This Self has entered into these bodies up to the tip of the nails as a razor may be put in its case”

By using an example of a razor and its case or fire to compare the relationship, as it were, between the Absolute Self and the material form of a being the Sruti is allowing some “relaxation” in its wording to get it’s meaning accross, because comparison through example can never be entirely accurate. In reality the non-dual unmoving Self or Absolute does not actually “enter into” any other thing. Apart from the non-dual (Advaita) Absolute no other form or “thing” exists.

A being or person has a name and body. That is, this creation is made up of name and form, water is liquid and so forth. But, in reality all of this Creation consists of the Absolute Self (that is Absolute Knowledge). All forms or names are but a projection, in consciousness, of the One Non-Dual Absolute Self. The intention here is to explain that all forms contain, as it were, or in fact are the One Non-Dual Self. So, a razor (the self) may fit tightly into its case (the form) but the razor and its case and any little gaps are in reality just names and forms of the one all pervading Absolute Self.

“People do not see It, for (viewed in Its aspects) It is incomplete”.

“It” is the Absolute Self, God, Brahman. The reality of the singularity of existence as described above cannot be seen or detected by any of the senses because the senses only “hear name” and “see form”. The senses are also just the same differentiated knowledge of the Absolute, they are part of the play of Maya of the Absolute. Names and forms and

the senses that report them as being as such are not the complete or true reality is the meaning. The Absolute Singularity that is the Self is all this but One cannot see OneSelf.

“When It does the function of living, It is called the vital force; or when it speaks the organ of speech or... the eye or... the ear or... the mind. These are merely Its names”

The meaning is that all of the apparent separate parts of creation are merely names and forms of the same Self. That is, for example there is the principle or existence of hearing, this hearing principle is the knowledge of the Self. The Self is the “*Ear*” of all the projected ears of Creation. When we hear something the real hearer is the “*Ear*” of the ear. Ultimately this self is really “*The Self*”. The Self is the One Self of all the selfs of Creation. We may name a function “speaking” for example, but in reality it is the Absolute Self just knowing, being the knowledge in Consciousness that is Speaking, or Hearing or Living as it were. All names all forms all functions are the One Self Existing as all things.

“He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic”.

The meaning is plain. It would be illogical to assume one understands the reality of existence by contemplating separate objects of creation. It would be the equivalent of meditating on a shadow as being the totality of the real thing. To meditate on a vital force or speech and so forth is to meditate on the delusion or Maya of this transient Creation. It is unreal and incomplete therefore cannot lead to the real.

“this Self alone should be realised, for one knows all these through It”

It is said by the wise, and it is also the meaning here that to Realise the Absolute Self is to Realise the truth of all things. Or to know the One is to know all.

“just as one may get (an animal) through its footprints.”

The empty footprints of the animal prove the existence of the animal that created them. The animal itself may be unknowable until found, but its existence is known. This Universe of forms all empty of unique existence is itself proof of the existence of the Absolute Self as the Knowledge that “causes” as it were, all forms.

“He who knows It as such obtains fame and association (with his relatives)”

He who knows “It”, means he who has realised the Absolute primal unity of Brahman or the Self knows of his identity (“association”) with “It”, and all beings (“his relatives”).)

1.4.8. This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, “*(What you hold) dear will die*” he is certainly competent (to say so) it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal.

“This Self is dearer than a son”

Dearer than all in creation is the Upanishad meaning. This continues the subject from the previous verse of all names and forms being but the Absolute alone.

“(What you hold) dear will die”

When one sees the form of a beloved son one should know that all that can be held is a form with a name produced from the transient dust of creation and that it will die, just as the forms called Mother and Father will die.

“who meditates upon the Self alone as dear, the dear ones are not mortal”.

The meaning of this sentence is that he who has realised the Self sees the same Self in all forms, True love is the love of the Absolute Self. It is the Divine Absolute that is loved not the form. What is truly seen is not mortal. The form is mortal but the Absolute that is loved is immortal. The light of life that is the son is the One Self alone.

Through meditation and realising of the Absolute Self it will be known that what is truly loved is the Self seen more clearly through higher knowledge and known to be eternal.

1.4.9. They say: Men think, ‘Through the knowledge of Brahman we shall become all’. Well, what did that Brahman know by which It became all?

This verse elegantly displays the contrast between being in ignorance of the Absolute and

being in the light of the Absolute.

“what did that Brahman know by which It became all?”

The mind of the ignorant man is clad in natural desires. When told of God or Brahman this ignorant man of good intention, seeks to understand or gain Gods knowledge in order to be virtuous in achieving his planned success.

But it is the truth that The Absolute itself is unknowable. The Absolute Brahman, through Grace can only be known of, through its empty footprint, the “empty” forms of Creation, as it were. The knowledge that is the Absolute Brahman cannot be known in advance or by itself, The knowledge that is the Absolute can be known only by what is being manifested now, this Existence in the present moment.

“Through the knowledge of Brahman we shall become all”.

The mind of the enlightened man seeks, as it were, to realise God alone. It is through this knowledge or Realisation of the Divine as being Non-Dual that the enlightened become all through that Realisation of their own Non-Dual identity with “all” as the Absolute Brahman.

“They say:”

The Absolute Brahman alone is Absolute Knowledge Complete.
The Absolute Brahman is without beginning unchanging and immortal.
Brahman “Is” and does not “Become”.
Brahman knows no-thing but is all Knowledge.

The meaning here is to explain again that which arises due to the Truth of the primal

singularity of Existence.

The Absolute alone Exists. Non-Dual, Unmoving, Undesiring Truth Consciousness and Bliss.

All else that appears, is a projection in Consciousness of man's desire.

Continuing with the description of the beginning of Creation from section two, with this fourth consideration the Sruti now describes man's creation of the gods and man's division of "other" men into Casts or class, both to enable his own desire to flourish.

1.4.10 This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman'. Therefore It became all. And whoever among the gods knew It became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun' And to this day whoever in like manner knows It as, 'I am Brahman' 'becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another' does not know. He is like an animal to the god. As as many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.

“This (self) was indeed Brahman in the beginning”.

This Brahman is the Brahman with the attributes of mind, body and organ. This Brahman is the first born of a vital force of material desire that resulted from that original desire for mind and body, this is the Absolute Brahman known through the Maya of creation. This Brahman has been described as only knowing itself, here it knows itself as *“I am Brahman”*.

The *“self”* of this verse is the being clothed in the material of manifest desire, the form of a vital force or Hiranyagarbha, the projected individual first born *“self”* within Creation.

The Absolute Brahman or Absolute Self is all Knowledge and is Existence Itself. The Absolute Self is without origination, without beginning.

“It knew only Itself as, ‘I am Brahman’”.

The Absolute Brahman does not know itself because Itself is all there is (Being all there is there is no differentiation, no *“itself”* and anything else, there is no duality) This *“self”* is the first born Brahman, being the first there is no *“other”*.

“Therefore It became all”

The Absolute Brahman being immortal is of necessity immutable, Being immutable the Absolute Brahman is unchanging and does not *“Become”*.

This Brahman that in the beginning *“became all”* is the first born *“self”* that *“became all”* (*“This”* Universe). The meaning is, this universe was projected (*“therefore it became all”*) due to his (*“it”*) being a vital force of original desire for worldly experience. That desire is causing his ongoing need for a wife and further creation.

To clarify the above, this mutable Brahman with attributes that knows itself was the first born Brahman or Viraj or Prajapati, an individual “self”, he is the One who desired. This will be further clarified in following verses (viz.verse 11. “*Being one, he did not flourish, He specially projected an excellent form....*”) as we will see he has further desires (to flourish).

“*whoever in like manner knows It as, ‘I am Brahman’ becomes all this (universe)*”. “*It*” was the first born Brahman with attributes of desire therefore all “This” is that Brahman, The Self. He who Realises “*It*” the first born Brahman as being all this and “It’s” line back to the Primal Singularity of existence be it the sage Vamadeva or any of the Prophets will know themselves as “all things”. That is they will realise themselves as “*I am (That) Brahman*”, I am the Absolute. Further to this :-

“*The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun’.....whoever in like manner knows It as, ‘I am Brahman’ becomes all this (universe)*”. The statement that a Self Realised person becomes all through the knowledge of the Self is well known in the scriptures and is used in many places throughout the Upanishads. The meaning is based on the fact that all that Exists is but The Absolute Brahman. So, in the true sense of this there is no actual changing in Existence through becoming all because there is no other such existence other than Brahman, The Self. Therefore Brahman is “*All*” , “*All*” is The Existing Reality.

So when “*The sage Vamadeva*” or the “*gods....sages....and men*” “*become all*” that becoming is that concerning Knowledge, awareness, Consciousness, and Maya only.

The Absolute Brahman who is all this, including “*The sage Vamadeva*” is eternally unchanging. Therefore the term “*becomes*” when describing the unreal state of mortality of being is a convenience of language and references Consciousness only.

Whether this “*self*” was Viraj, or Brahma, or a first or a reborn sentient being he may seek return home to the unity and the knowledge of the Absolute, or he will seek worldly knowledge and through the forgetting that he is the Absolute Non-Dual Brahman risk fall into duality and ignorance (of the unity that is the Absolute Brahman).

“Even the gods cannot prevail against him, for he becomes their self”.

Referring to the Self realised sage, such as Vamadeva above, having gained or remembered his true non-dual identity with the Absolute, the sage is freed from his false world of duality with its imagined gods and so forth.

The meaning is, Rites rituals and gods or divas are seen to be merely a part of the unreal world of his previous ignorant self.

“While he who worships another god thinking, ‘He is one, and I am another’ does not know”.

He does not know the Non-Dual Absolute who forgets his identity with the first born and with the Absolute, which is the reality of his Non-Dual Self.

As described before, it is this forgetting that causes this man to imagine or project or create the gods, thereby imagining duality.

“He is like an animal to the god. As as many animals serve a man, so does each man serve the gods”.

The meaning of this sentence is that “He” becomes a slave, an unknowing “*animal*” to his own projections of duality, “*them*”, gods and so forth.

“it is not liked by them that men should know this”

This verse describes the difficulty the fallen man of ignorance faces in regaining his freedom from his desires. The truth of the Non-Dual Self is further covered within his false “super creation” of gods and casts. In this respect the gods of his own creation are denying him the seeing of that truth.

In the following verses we will see worldly desire and ignorance due to duality lead the descent into further creation. This will be the superimposition of gods and the division by name into different castes (Ksatriya etc.) onto creation. The “*super creations*” of duality due to the ignorant have previously been [described above in verse 6 of this section.](#)

1.4.11 In the beginning this (the Ksatriya and other castes) was indeed Brahman one only. Being one, he did not flourish. He specially projected an excellent form, the Ksatriya those who are Ksatriyas among the gods: Indra, Varuna, the moon, Rudra, Parjanya, Yama, Death, and Iana. Therefore there is none higher than the Ksatriya. Hence the Brahmana worships the Ksatriya from a lower position in the Rajasuya sacrifice. He imparts that glory to the Ksatriya. The Brahmana is the source of the Ksatriya. Therefore, although the king attains supremacy (in the

sacrifice), at the end of it he resorts to the Brahmana, his source. He who slights the Brahmana, strikes at his own source. He becomes more wicked, as one is by slighting one's superior.

Being described for us here is the desire and ignorance that projected a mistaken "super creation" of gods and casts. (The allegory of the sacrifice ritual is still being maintained).

"In the beginning this (the Ksatriya and other castes) was indeed Brahman one only".

This "*beginning*" refers to the subject of the previous descriptions of "the beginning". In those descriptions as here, the Prajapati or Brahman that knows himself, or Viraj, the first born, is this Brahman that being alone "*one only*" is not happy and desires to flourish. Previous descriptions of the beginning have (symbolically) explained his desire for wife and offspring.

Here we are being told of his desire to flourish. The meaning of "*In the beginning this ..Ksatriya..other castes was indeed Brahman..*" is that the castes did not exist in the beginning except as the unmanifest desire of this Brahman born into the creation of his desire.

"Being one, he did not flourish "

But, he desired to flourish through the use of worldly knowledge. This fall into desire with the need to flourish gave rise to further evils of duality. It is confirmation that we are indeed talking of the first born "Brahman" with attributes of need and desire.

To “*flourish*” here means the need to fulfil ones purpose, that is to gain the benefit of ones work or rites and rituals. Having forgotten his divine unity with the Absolute Brahman this one now seeks a reality and purpose in material life. Despite the evidence of the mortality of all things around him he has imagined his gods and endowed them with immortality :-

(“*Because he, although mortal himself, projected the immortals*”. 1.4.6)

Now he is described as projecting his desired society through which he will satisfy his need for purpose in his life, (because he has, for the moment, forgotten his true purpose of finding his way back home to unity with the Absolute Brahman).
remember, The Absolute Brahman or Self or God has no needs, does not know desire therefore does not need or desire to “flourish”

“He specially projected an excellent form, the Ksatriya.... Therefore there is none higher than the Ksatriya.... Hence the Brahmana worships the Ksatriya”

This error, this ignorance of duality caused him to imagine or create or project a society of Casts of devas and people through which he could “*flourish*”. That is, he wished to construct a reality through which he could work and find purpose. The actual reality is that he is further losing himself in the delusion of material duality.

This is all due to his having forgotten (in Consciousness) his true identity as the Absolute Singularity. It is explained here that this Brahman or Viraj assuming himself as a Brahmana projected the “*Ksatriya*” who although are superior to all they ultimately defer to himself due to his being their source.

“He imparts that glory to the Ksatriya. The Brahmana is the source of the Ksatriya

Therefore, although the king attains supremacy (in the sacrifice), at the end of it he resorts to the Brahmana, his source.”

This explains that although the king is superior to this Brahman in the sacrifice rituals at the end of the Ritual the king should acknowledge and defer to this Brahman as the source of the “Ksatriya”

“He who slights the Brahmana, strikes at his own source. He becomes more wicked, as one is by slighting one’s superior.”

This explains that this first born Brahman who first projected the “Ksatriya”, who are superior to himself, Ultimately he retains status because they should nevertheless defer to himself. If they failed to do so then they become :-

“more wicked...by slighting one’s superior”.

This understanding describes the working of dharma which supports the environment within which he can materially flourish.

1.4.12 Yet he did not flourish. He projected the Vaisya those species of gods who are designated in groups: The Vasus, Rudras, Adityas, Visvadevas and Maruts.

This one desiring to flourish and gain through creation next projected the Vaisya and the gods of the Vedas. The Vaisya are the means to gaining wealth.

1.4.13 He did not still flourish. He projected the Sudra caste Ptisan. This (earth) is Pusan. For it nourishes all this that exists.

His desire for substance was not satisfied through his creation. He further created the Sudra caste Ptisan desiring to further enhance his “creation”.

1.4.14 Yet he did not flourish. He specially projected that excellent form, righteousness (Dharma). This righteousness is the controller of the Ksatriya. Therefore there is nothing higher than that. (So) even a weak man hopes (to defeat) a stronger man through righteousness, as (one contending) with the king. That righteousness is verily truth. Therefore they say about a person speaking of truth, ‘He speaks of righteousness’, or about a person speaking of righteousness, ‘He speaks of truth’, for both these are but righteousness.

We can assume that through his original projection of the Ksatriya the framework of his society could be contested by them, that is, due to his understanding through duality he feared them, as duality fears all “others”. So next he projected “*that most excellent form*”, Dharma, Righteousness.

Righteousness is a powerful force within any organised society. Those people with their understanding based on duality are naturally conscious in a fearful way of the opinion and judgement of others. They fear being judged wrong because it will weaken or reduce their stature, or worse it will make them vulnerable to attack. Conversely they could pride themselves, feel superior to others through being righteous. So a king would hesitate to be seen to dismiss the righteous claims of even a beggar.

So what is being described in this verse is the power of righteousness to impose and reinforce the appearance of reality and permanence onto this creation. But in Truth all material Creation is transient, therefore ultimately delusional and dependent entirely on desire.

We are to understand that this desirous being based his social structure and classes on their practices of rites and ritual to flourish. The ultimate ignorance of this understanding will be explained in the following verses.

1.4.15. (So) these (four castes were projected) the Brahmana, Ksatriya, Vaisya and Sudra. He became a Brahmana among the gods as Fire, and among men as the Brahmana. (He became) a Ksatriya through the (divine) Ksatriyas, a Vaisya through the (divine) Vaisyas and a Sudra through the (divine) Sudra.

Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brahmana. For Brahman was in these two forms. If, however, anybody departs

from this world without realising his own world (the Self), It, being unknown, does not protect him as the Vedas not studied, or any other work not undertaken (do not). Even if a man who does not know It as such performs a great many meritorious acts in the world, those acts of his are surely exhausted in the end. One should meditate only upon the world of the Self. He who meditates only upon the world called the Self never has his work exhausted. From this very Self he projects whatever he wants.

“Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brahmana”.

So through his superimposed divisions of duality with its divinity of gods, dharma and social systems this first born Brahman has the means to flourish relative to others as an individual. The projections of his desires enable his ambitions to improve himself (seeking gain) through his practice of rites and rituals for status and worldly power.

“If, however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him”

“This world” means this transient delusional creation and construction of (false) reality that has all proceeded from “his” first desire.

“his own world” means the Eternal Non-Dual Absolute Self, Brahman, God, (“the real world”, as it were.)

If he has not meditated and studied (the Vedas) and come to remember and realise the reality of his true “self” identity and Unity with The Absolute Self which is *“his own world*

(the Self)”, if The Absolute has not been Realised in Consciousness by him he remains unprotected from the evils of duality, even after death.

The meaning is that by maintaining his understanding of duality with its desires, he maintains a Consciousness of desire. The Consciousness of desire will seek to repeat the life experience of working to flourish.

Only a Self Realised Consciousness will remain with the stillness of the Absolute after the death of his form.

“those acts of his are surely exhausted in the end”

This is because all within Creation including actions and their results are transient, finite and become exhausted.

That is, his creation of castes and so forth will all come to an end *“exhausted in the end”* because they are based on the delusion of material duality, that is, they do not take into account the reality of the Absolute Self, Brahman, God.

“He who meditates only upon the world called the Self never has his work exhausted”

Through study and meditation the realised Sage gains the understanding and knowledge of the Non-Dual Self. This Sage becomes one with the true Self, This work leads back home to the Absolute, eternal and inexhaustible.

“From this very Self he projects whatever he wants”.

To commit one’s meditations to the divine Absolute Self or Brahman or God is to surrender one’s ideas of individual self. To attain the Absolute through meditation is to *“want,”* as

it were, the world of the Absolute.

One projects what one desires, he who desires the Absolute projects his path to the Absolute.

1.4.16 now this self (the ignorant man) is an object of enjoyment to all beings. That he makes oblations in the fire and performs sacrifices is how he becomes such an object to the gods. That he studies the Vedas is how he becomes an object of enjoyment to the Rsis (sages). That he makes offerings to the Manes and desires children is how he becomes such an object to the Manes. That he gives shelter to men as well as food is how he becomes an object of enjoyment to men. That he gives fodder and water to the animals is how he becomes such an object to them. And that beasts and birds, and even the ants, feed in his home is how he becomes an object of enjoyment to these. Just as one wishes safety to one's body, so do all beings wish safety to him who knows it as such. This indeed has been known, and discussed.

“This self (the ignorant man)”

The scriptural meaning of ignorance is ignorance of the Absolute Self, Brahman, God the only real ignorance.

“is an object of enjoyment to all beings”.

This ignorant man may be most beneficial (giving enjoyment) to all being in all worlds. He may be a Benefit through religion, medicine, science, art, selfless philanthropy, family and so forth. Such a person, of benefit to all would improve the happiness, safety and well being of his own and other beings lives. But the previous verses have demonstrated to us the transience of all worldly deeds, even those performed by the man of good intentions.

For as long as he is unaware of his true Self no work done in creation, even that benefitting creation will enable the attainment of his true being, his eternal Self. THAT that is eternal, the Truth of oneself can only be provided for by the Absolute Self. It is through the knowledge of the Absolute and the subsequent Realising of the Self in Consciousness that eternal protection (Truth) is attained.

We are repeatedly told that this Self should be meditated on and Realised above all. This is the meaning here.

The meaning is, mankind does not find its true home and identity with God through flourishing within this material world.

1.4.17 This (aggregate of desirable objects) was but the self in the beginning the only entity. He desired, ‘Let me have a wife, so that I may be born (as the child). And let me have wealth, so that

I may perform rites'. This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites'. Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus) The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.

This verse highlights the reality that this material realm is the sum of all desires, there is nothing else. Man's body houses, as it were, the source of all desires. Therefore, all further desires are obtained through the organs of his body. Further to this, the material of the universe and the organs of the body represent the limits of all possible desire. The creation cycle produces no more than this. He who consciously desires all this attains all this.

"This (aggregate of desirable objects) was but the self in the beginning the only entity"

This is the first born consisting of the body and its organs that were the objects of his first

desire, *“desirable objects”*.

Because he was *“the only entity”* is also confirmation that all that has been described above as projected, such as the gods and castes and so forth are merely the continuing workings of the desirous, needy minds of mortal men of flesh and blood.

“He desired, ‘Let me have a wife, so that I may be born (as the child).”

The man ignorant of his unity with the Non-Dual self sees reality in the duality of creation and is subject to the natural desires of that duality. The desire of this man is to fulfil his purpose, understanding only duality and material gain he seeks wife and son so that he might be judged successful through that son and wealth.

Also as the *“only entity”* and considering the reality of non duality, whatever is further created is merely an extension of himself (*“that I may be born (as the child)”*).

“let me have wealth, so that I may perform rites”.

The wealth, as said is to perform rites to gain or maintain a high place in his society with further wealth to enable the fulfilment of continuing desires. these “rituals” also mean the social rituals of education, work, wealth, progeny, status and so forth.

“Until he obtains each one of these, he considers himself incomplete”

The higher meaning of the Sruti is not that this man feels incomplete due to a logical deduction that he needs wife, child, and wealth.

Incompleteness, or the need to feel complete, comes from his original forgetting of his true completeness as being One with the Absolute Self, that ignorance is always the cause and error of seeking that missing divine completeness through material creation.

“His completeness also (comes thus)”

We are about to have the organs of the body explained as the means of attaining completeness. This is describing the completion of his original desire to experience worldly knowledge through a body. The desires of this ignorant man for completeness are all satisfied through his material senses and organs. Therefore he judges completeness through his material being. This is to remind us that he is still in ignorance of his true Divine completeness with the Absolute Self.

“The mind is his self”,

The man that is driven by desire is the man controlled by the senses which guide the mind, unsupervised by the higher knowledge of his true Self.

“speech his wife”,

Through his wife a man obtains his desire for a son. Also it is through speech man sounds the name of the object of his desire, so through speech as well as a wife man obtains his worldly desires.

“the vital force his child”,

The vital force is the material creation being moved to manifest material desire. A child is the product of his desire. A vital force is the material product of his desire. Through his son his desire to live on is realised. Through a vital force his further desires are realised.

“the eye his human wealth, for he obtains it through the eye”,

Through the sense of sight man sees objects of desire.

“the ear his divine wealth, for he hears of it through the ear”,

Through his hearing, knowledge (Vedas) are heard. The ignorant man of good intention accept she knows the Divine having heard the words.

“the body is its (instrument of) rite, for he performs rites through the body”.

Chanting, oblations to the fire and so forth are performed by this man of desire seeking to flourish.

Returning again to the allegory of the sacrifice ritual, we have described for us the five factors of being, Mind, Speech, Eye, Ear and Body. He, who being in ignorance of his true self and the unity of the Absolute Self, imagines he is completed through his knowledge of the means of material gain can attain to the whole material world.

But, the truth is, this man can have, procreate, own this whole universe but due to the forgetting of his true being as the Absolute Self he cannot yet attain liberation from the creation cycle and return home to unity with the Absolute.

In this section we have had described to us the growth or population of mankind. This population has proceeded through the line of the first born who desired worldly knowledge. The desire and need of this first born mortal has been to create a society and reality to cover his feeling of “something missing” and to deny the truth of material entropy and ultimate unreality of the Universe and its forms.

This need for further creation arose from his and his line of children’s (us) forgetting of our true eternal identity with the Non-Dual Absolute which transcends this material universe.

Section 5.

The ritual of the horse sacrifice was for gain. Subsequent sections of this chapter have explained or demonstrated that the results of meditation with rites (desire) lead to a repeated experience of birth into a material world, (gain the world).

Now we consider for the sake of further meditation the Universe of the reborn as consisting of seven types of food to satisfy that original hunger or desire which took and ate divine knowledge for his own use, and as such he is the father of his creation. That is, :-

This Universe was caused by desire. Therefore this Universe is the food of desire. This is being explained.

1.5.1 That the father produced seven kinds of food through meditation and rites (I shall disclose). One is common to all eaters. Two he apportioned to the gods. Three he designed for himself. And one he gave to the animals. On it rests everything what lives and what does not. Why are they not exhausted, although they are always being eaten? He who knows this cause of their permanence eats food with Partake (pre eminence). He attains (identity with) the gods and lives on nectar. These are the

verses.

“The first” of the seven kinds of food that is common to all eaters is the general material creation as food.

“The two” he apportioned to the gods are oblations to the fire, symbolic offerings to the gods etc.

“Three” he designed for himself are speech, mind and prana or vital force. (Here these three represent the totality of a sentient being).

“One” he gave to the animals is milk, (symbolising mother’s milk).

These seven kinds of food represent the totality of Creation.

“Why are they not exhausted, although they are always being eaten”?

Creation is maintained by the desire of the ignorant man, the eater (father), this has been explained. So long as there is desire then so long will Creation as food, continue.

“He who knows this cause of their permanence eats food with Partake (pre eminence)”

The father, the creator through desire from whose knowledge as such Creation as food is caused will naturally be the pre-eminent eater because this is the food of his desire. This is discussed further in the next verse.

1.5.2 ‘That the father produced seven kinds of food through meditation and rites’ means that the father indeed produced them

through meditation and rites. 'One is common to all eaters' means, this food that is eaten is the common food of all eaters. He who adores (monopolises) this food is never free from evil, for this is general food. 'Two he apportioned to the gods' means making oblations in the fire, and offering presents otherwise to the gods. Therefore people perform both these. Some, however, say, those two are the new and full moon sacrifices. Therefore one should not be engrossed with sacrifices for material ends. 'One he gave to the animals' it is milk. For men and animals first live on milk alone. Therefore they first make a new-born babe lick clarified butter or suckle it. And they speak of a new-born calf as not yet eating grass'. On it rests everything what lives and what does not means that on milk indeed rests all this that lives and that does not. It is said that by making offerings of milk in the fire for a year one conquers further death. One should not think like that. He who knows as above conquers further death the very day he makes that offering, for he offers all eatable food to the gods. 'Why are they not exhausted, although they are always being eaten?' means that the being (eater) is indeed the cause of their permanence, for he produces this food again and again. 'He who knows this cause of their permanence' means that the being (eater) is indeed the cause of their permanence, for he produces this food through his meditation for the time being

and rites. If he does not do this, it will be exhausted. ‘He eats food with Pratika’. ‘Pratika’ means pre-eminence; hence the meaning is, pre-eminently. ‘He attains the gods and lives on nectar’ is a eulogy.

“the father produced seven kinds of food through meditation and rites”

It is a statement that the performance of rites leads to a (Consciousness of) rebirth, which naturally leads to further creation and this creation is being described as seven types of food.

“One is common to all eaters”

This as stated is straight forward and means the material of creation that all beings rely on.

“He who adores (monopolises) this food is never free from evil, for this is general food”

The material of the universe is the general material of creation. This material is available to all because it came as a result of the original desire to experience manifest material life. To “adore” or “Monopolise” or in any way treasure it to prevent its being freely available to all is acting through evil (of attachment and duality).

“Two he apportioned to the gods”

This *“means making oblations in the fire, and offering presents otherwise to the gods”*

These rituals are the practices of the man of ignorance with the hunger of desire. Ignorance (of the Absolute) causes the seeing of duality and the rising of need and desire. This

desire and the seeing of himself as a self sufficient creator causes him to imagine and project the gods to grant him his wishes. The offerings and presents to these gods are his promise of continuing devotion in anticipation of their fulfilling his desires. His desires cause further Creation to satisfy his hunger. The specific mention of full moon sacrifice etc. refer to traditions within this duality of when it is an incorrect time for animal sacrifice and so forth.

“One he gave to the animals it is milk. For men and animals first live on milk alone”

And *“On it rests everything what lives and what does not”*

“on milk indeed rests all this”.

The meaning of this sentence is twofold. One is simply that human babies are supported by milk, and it is humans that project or cause all material *“everything what lives and what does not”* Creation through the hunger of their desires.

The other meaning is similar in that creation is furthered by the offering of milk to the fire (for the gods) to conquer further death. Milk is the food that first supports those that will grow to produce all other food so symbolically *“he offers all eatable food to the gods”*. These rites and rituals are to satisfy the basic motivation of the ignorant (ignorant of their true identity with the Absolute). As said this ignorance causes the evil of duality and the believing that this creation is the reality. This causes the fear of death and the desire to remain in this world so rebirth in some form is seen as conquering death.

“Why are they not exhausted, although they are always being eaten?”

As explained originally the father is the projector of this universe and all food as such (to satisfy the hunger of desire). The next cycle of Creation produces further “fathers” who through their meditations with rites cause further Creation (of food) It will also be the case that If the Father (as representing all living beings) surrendered all desires and ceased to practice rites etc. Which cause creation then the Creation cycle would cease.

“he produces this food through his meditation for the time being and rites.”

It is through his meditations with material desire that the objects of his desire are created. So long as he desires this way *“for the time being”* the act of creation will continue. When he surrenders his desires material creation will become *“exhausted”*.

“He eats food with Pratika. ‘Pratika’ means pre-eminence”

The practice of meditation and rites reinforce the Consciousness of material reality. Although the meditating man of good intentions gains the higher Consciousness of divine awareness (described as that of a god) this material Consciousness will nevertheless lead to a material existence (rebirth) because it is his conscious reality. This will be the cause of his next Creation cycle of birth and death.

“for he produces this food again and again” As such he will again be the first born and therefore the pre-eminent eater within that Creation.

1.5.3 ‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent minded, I did not see it’, was

absent minded, I did not hear it'. It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing, but it cannot itself be revealed. Prana, Apana, Vyana, Udana, Samana and Ana all these are but the vital force. This body is identified with these with the organ of speech, the mind and the vital force.

“Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself.”

These three are said to represent “*himself*” as the being in Creation.

“(They say), ‘I was absent minded, I did not see it, hear it. It is through the mind that one sees and hears. Desire, resolve, doubt, faith,want of faith, steadiness, unsteadiness, shame, intelligence and fear all these are but the mind”.

The functions of all the senses are described as ultimately relying on the mind for the effectiveness of their own Function. It is the mind through cognition of information from the senses that sees how the form of the body reacts to the world.

“And any kind of sound is but the organ of speech, for it serves to determine a thing, but it cannot itself be revealed”

The organ of speech is named separately due to its functioning externally. The organ of speech can only be known through its sound, in silence it is unknowable.

“Prana, Apana, Vyana, Udana, Samana and Ana all these are but the vital force”.

The term Vital Force “one of the three” foods he designed for himself means the vital force is a direct result of mans desire and imagined needs that cause further Creation (food) to be projected based upon that ignorance. Initially the vital force is the intelligent arrangement of natural creation itself supporting the life of the one who desired. Ultimately the vital force is grasped by the ignorant for the furtherance of their desire to flourish in life not realising that it was the cause of their ignorance and is now maintaining their ignorance.

1.5.4 These are the three worlds. The organ of speech is this world (the earth), the mind is the sky, and the vital force is that world (heaven).

The three worlds described in this verse relate to the three levels of Consciousness achieved through the three practices of righteousness, rites and rituals, and rites with meditation.

But, all these practices nevertheless result in transmigration experience within the Consciousness of a material (food) world.

1.5.5 These are the three Vedas. The organ of speech is the Rg Veda, the mind is the Yajur Veda and the vital force the Sama Veda.

These Vedas represent the knowledge and rites, hymns and such, that pertain to the three worlds (of material ignorance).

1.5.6 These are the gods, the Manes and men. The organ of speech is the gods, the mind the Manes, and the vital force men.

“The gods, the Manes and men”

Are the said inhabitants of the respective three worlds named above in verse 4. The world of the gods it is said is attained through the practice of rites and meditation. the world of the manes through the practice of rites alone and the world of men through merit alone.

They are the three foods or fruits of these practices within this Creation of the vital force.

1.5.7 These are the father, mother and child. The mind is the father, the organ of speech the mother, and the vital force the child.

“The mind is the father”

From the mind comes the desire.

“the organ of speech the mother”

The father of desire is the mind and the mother is the speech that sounds that desire to produce the material object of desire.

“the vital force the child”

A desire (father) together with the declaration of that desire (mother) will produce the force to fulfil that desire. The vital force is the result “*child*” of that desiring couple.

1.5.8 These are what is known, what it is desirable to know, and what is unknown. Whatever is known is a form of the organ of speech, for it is the knower. The organ of speech protects him (who knows this) by becoming that (which is known).

Speech can only sound what materially exists or is known. When a person contemplates the unknown he falls silent. Speech will sound material desire preventing spiritual silence.

1.5.9 Whatever it is desirable to know is a form of the mind, for the mind is what it is desirable to know. The mind protects him (who knows this) by becoming that (which it is desirable to know).

“the mind is what it is desirable to know”

Likewise with the duality of what it is desirable to know. It is through the dual mind that the ignorant desire. The ignorant mind reinforces (protects) its ignorance through the constant recognition of further needs (desires). Through the mind the food of desire is obtained.

1.5.10 Whatever is unknown is a form of the vital force, for the vital force is what is unknown. The vital force protects him (who knows this) by becoming that (which is unknown).

“the vital force is what is unknown”

The vital force arises with desire. Desire is a need. Needs are imagined due to our forgetting of our identity with the Absolute. Therefore our needs or desires are to placate that which seems unknown to us. The Vital force of material desire produces the objects of desire thereby placating or protecting the ignorance of our true Divine completeness.

“The vital force protects him (who knows this) by becoming that (which is unknown)”

This verse has great meaning. If we were to consider an “*unknown*” as a cause for questioning or investigation by the mind then the “*unknown*” in this case could be the Truth of God or Brahman or the Non-Dual Absolute. Certainly this chapter has discussed such ignorance. But it is being confirmed here that any unknown or concern and so forth is quickly seen as a desire which is materially fulfilled by a vital force “*by becoming that*

(which is unknown)” which means it replaces the unknown by what is known, and the vital force only knows material Creation.

The meaning of “*The vital force protects him*” is the vital force protects the individual, the ego and ignorance of duality from seeking and Realising the as yet unknown higher truth of Non-Duality.

The ultimate meaning of “*known, what it is desirable to know, and what is unknown*” Is that these three “states” represent all possible manifestations of duality within Creation. Being associated with the body of the father, which here means vital force, then the meaning is this vital force is responsible for all possible Creation.

1.5.11 The earth is the body of that organ of speech, and this fire is its luminous organ. And as far as the organ of speech extends, so far extends the earth and so far does this fire.

“The earth is the body of that organ of speech”

it is speech that sounds desire and with the fire of creation extends the created earth to satisfy desires.

“this fire is its luminous organ”

Fire symbolises the creation of the material world.

“as far as the organ of speech extends, so far extends the earth and so far does this fire”

This again explains Creation being extended by desire sounded by speech “*so far extends the earth and so far does this fire.*”

As with all of mans abilities when this organ is used for the satisfaction of desires those desires will extend creation thus far.

1.5.12 Heaven is the body of this mind, and that sun is its luminous organ. And as far as the mind extends, so far extends heaven, and so far does that sun. The two were united, and from that the vital force emanated. It is the Supreme Lord. It is without a rival. A second being is indeed a rival. He who knows it as such has no rival.

“Heaven is the body of this mind”

Heaven is the projection of the mind of the ignorant Father. Just as the sun and universe are the projection of the desirous mind of the ignorant Father.

“and that sun is its luminous organ”.

Through the symbol of fire the sun enables the creation of minds desires.

“as far as the mind extends, so far extends heaven, and so far does that sun”.

The objects of material Creation are the food of minds desire. That food of desire (the universe) will extend as far as desires extend.

“The two were united, and from that the vital force emanated”.

The mind that was projected from desire along with the heaven (all Creation) is the ignorant mind that also desires further creation (fire, the sun) from this mind and material creation a vital force is imagined as ones divine means of gain *“from that the vital force emanated.”*

“It is the Supreme Lord. It is without a rival”.

The description *“Supreme Lord”* here confirms the vital force as being mistaken as divine power by those ignorant of the Absolute or Brahman or God.

The ability or strength to create an environment or object to suit ones desires is seen by those who have forgotten the Absolute, but know righteousness, as a divine gift of power.

“A second being is indeed a rival. He who knows it as such has no rival”.

The ignorance arising from the mind deluded through duality is the mistaken perception of an “Other” this leads to the delusion of rivalry. This ignorant man who imagines divine unity through a vital force sees no rival.

1.5.13 Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world.

“Water is the body of this vital force”

the material forms in general from which Creation is propagated arises from the waters or ocean of absolute knowledge. Therefore this manifest material or “water” is the body of the imagined vital force because it is the material of knowledge through which desires and their actions cause further Creation (food).

“and that moon is its luminous organ”

The moon represents the desirous mind of duality which maintains the projection of Creation (food).

“as far as the vital force extends, so far extends water, and so far does that moon.”

The vital force (material desire) is the product of mind (moon) and unmanifest material (water).

These three representing the father will only be limited by the limits of the fathers mind of desire.

“These are all equal, and all infinite”

These three are all dependent on each other or all dependent on the one source of desire therefore they are equal. They are also infinite because their extent is limited only by the Creation of desire.

“He who meditates upon these as finite wins a finite world...he who meditates upon these as infinite wins an infinite world”

Meditation here means meditation with desire. Such desires only lead back to the material world albeit limited or infinite.

To meditate on the dimensions of false worlds will only lead to (win) those false worlds. this one should meditate on the reality of the Non-Dual Self.

1.5.14 This Prajapati (Hiranyagarbha) has sixteen digits and is represented by the year. The nights (and days) are his fifteen digits, and the constant one is his sixteenth digit. He (as the moon) is filled as well as wasted by the nights (and days). Through this sixteenth digit he permeates all these living beings on the new moon night and rises the next morning. Therefore, on this night one should not take the life of living beings, not even of a chameleon, in adoration of this deity alone.

This Universe is a mortal projection from the knowledge that is the Immortal Absolute. “*Prajapati or Hiranyagarbha*” symbolises both the cause of the Universe and mankind within the Universe as being the same. The name Hiranyagarbha, describing the material energy of Creation, has come to be identified within the material Universe of desire as a “divine” vital force. It is really this vital force that is being considered in these next verses.

“Prajapati (Hiranyagarbha) is represented by the year”

Hiranyagarbha or Prajapati, the Father, as the cause of this material Creation is also the cause and creator of time because all material is subject to change and change is time.

From section 2. verse 4. of this chapter we have :-

“What was the seed there became the Year (Viraj). Before him there had been no year”

This is again described here as the Father or vital force being the year. The year is further being depicted in terms of the waxing fifteen digits (days), and waning fifteen digits (days), of the moon as months of the year.

As both material vital force and as time Hiranyagarbha, it is being said, is mostly identified with all living forms through a full moon, So it is said :-

“on this night...not take the life...even a chameleon, in adoration of this deity alone” :-

note that already this one who first desired and caused a material vital force of desire is being seen as Divine by his offspring due to their suffering the same ignorance as the father of forgetting of the Divine Absolute, Brahman, God.

“He (as the moon) is filled as well as wasted by the nights (and days)”

“He” the now ignorant man of duality measures his worth by his material possessions. This verse describes all material, all content, all wealth, all within Creation as being subject to time and change and as such “He” can be materially *“filled”* or *“wasted”* by the passage of time which is symbolised by the filling and emptying, that is waxing and waning, of the moon.

“the constant one is his sixteenth digit”

So the sixteenth, “full” digit or day represents the body or the vital force of this first born. This ignorant man (the first born has now forgotten, is “ignorant”, of his true identity with the Divine Absolute) regards his material form, his body, his “vital force” as his true identity, because his ignorance means not knowing his true Self. So, this man who only

knows himself as the body will understand or consider his body to be that which is most real and “*constant*”.

1.5.15 That Prajapati who has sixteen digits and is represented by the year is indeed this man who knows as above. Wealth constitutes his fifteen digits, and the body his sixteenth digit. He is filled as well as wasted by wealth. This body stands for a nave, and wealth is the fellow. Therefore if a man loses everything, but he himself lives, people say that he has only lost his outfit.

“That Prajapati who has sixteen digits and is represented by the year is indeed this man who knows as above”.

“This body stands for a nave”

The meaning of “body” in this section and verse should be understood to mean “vital force”, we have from verse 1.5.13 above :- “Water is the body of this vital force” (and water represents the organs of the body).

Further to this, the three foods described here as representing the body of this first born were said to be mind, speech and vital force. In practical terms it is the mind that desires, speech that sounds desire and the vital force is material Creation producing the object of desire.

The meaning is that while considering the material realm one should consider the desire that

maintains or upholds it. This desire is a “vital force, it is understood by those who have forgotten their identity with the Non-Dual Absolute to be a constant force that both maintains and is their life.

“...wealth is the fellow. Therefore if a man loses everything, but he himself lives... he has only lost his outfit”.

This verse refers to the transience of all material in creation, Material possessions of man are described as the spokes and rim of a wheel (the fellow), and as such they represent peripheral items such as wealth and possessions, these are the clothing for the man that has forgotten his divine completeness.

This means that if a person has lost all possessions he can get (desire) more if he still has his body (life or vital force).

The body of the ignorant man is described as the hub of the wheel “*the nave*” and as long as the hub of the wheel, the vital force, remains then peripheral items such as wealth can be replaced.

But it follows from this understanding that to the man who is ignorant of his true Self if the body with its vital force is lost then all is lost.

The above considerations as stated are those of the ignorant man. This man who knows as above will feel incomplete, naked even without his wealth and possessions. This is all because he only knows himself as his body or mind, this is the mind of duality.

To The Realised man who knows himself in reality to be the Absolute Self it is the material body and organs that are seen to be just clothing. That this physical presence is not the reality of our true being should be meditated upon.

1.5.16. There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation.

The worlds of men, manes, or gods is understood by us to mean the Consciousness one attains through his living practices is the Consciousness that forms his understanding of the world or life he lives or relives. The path to these worlds has been described to us already in previous verses.

“The world of men”,

The world of men is the world that understands duality and duty. Seeking only to fulfil his duty to family and society, accepting the reality of the world as he found it, as it were, this man maintains his level of Consciousness.

“The world of the Ancestors

The world of the manes (ancestors), is a world of the person that has acquired the wealth and reputation of a family dynasty. Through the practice of rites and rituals this person seeks to maintain his reputation and that of his dependents. he will hope to be famous in his line. This is the Consciousness of manners and righteousness.

“The world of the gods

The world of the gods is the higher Consciousness of the divinity of all beings. This understanding and Consciousness will also transcend material concerns due to understanding the lack of worth in material assets. This will have been achieved through the practice of meditation. A life lived in such Consciousness is more spiritual.

These worlds or levels of Consciousness have been attained by those who have not yet gained emancipation from the Creation cycle through Self Realisation, knowledge of the Non-Dual Self. This is the statement of the Sruti. This will be the reason why none of these worlds is described for the Self Realised Sage. Reference:-

“He, O Gargi, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable....But he, O Gargi, who departs from this world after knowing this immutable, is a knower of Brahman”. *Brihadaranyaka Upanishad 3.8.10*

The knower of the Absolute Self we are told achieves full emancipation from the creation cycle. The realised Consciousness becomes one with Consciousness Absolute and does not return to any of these worlds.

This Consciousness as the Absolute Self should be meditated Upon with desire from love only, to surrender to the Truth.

1.5.17 Now therefore the entrusting: When a man thinks he will die, he says to his son, ‘You are Brahman, you are the sacrifice,

and you are the world'. The son replies, 'I am Brahman, I am the sacrifice, and I am the world'. (The father thinks:) 'Whatever is studied is all unified in the word 'Brahman'. Whatever sacrifices there are, are all unified in the word 'sacrifice'. And whatever worlds there are, are all unified in the word 'world'. All this (the duties of a householder) is indeed this much. He, being all this, will protect me from (the ties of) this world. Therefore they speak of an educated son as being conducive to the world. Hence (a father) teaches his son. When a father who knows as above departs from this world, he penetrates his son together with the organ of speech, the mind and the vital force. Should anything be left Undone by him through any slip the son exonerates him from all that. Therefore he is called a son. The father lives in this world through the son. Divine and immortal speech, mind and vital force permeate him.

All men have the knowledge that they will die. "*When a man thinks he will die*" describes that time when this man relates general knowledge to personal reality. At this time wise men seek guidance and higher understanding and through grace some attain to Self Realisation. The Self Realised Sage knows his true self as being identical with the Eternal Absolute Self and that his body is only a form and not his true self. Further to that, the Sage understanding unity understands all of Creation to be transient and unreal. To the Sage dying means the falling away of form only. The supporting

Consciousness that is true existence is eternal and unchanging. For this reason the wise man attaches no importance to sons, material wealth or rites.

But some men as in this example of the Father, remain ignorant of the reality of the Non-Dual Self due to his believing Creation to have true existence and this world to be the reality.

It is this man of ignorance that desires a son to continue his line and reputation.

This verse is to describe the transmigration of the father due to his performing his scriptural duties as an householder and his ritual of “*entrusting*”.

“(The father thinks:) ‘Whatever is studied is all unified in the word ‘Brahman’..

The term “*the father thinks*” has the meaning that due to his contemplation on educating his son about Brahman the father also gains the merit of that knowledge.

The meaning is that the father, according to his duties as an householder has taught his son the Vedas to teach him of Brahman, this gains the world of men.

“(The father thinks:) Whatever... sacrifices there are, are all unified in the word ‘sacrifice’.

The term “*the father thinks*” has the meaning that due to his contemplation on educating his son about sacrifice rituals the father also gains the merit of performing scriptural rituals.

Through this and through the son the father also gains the world of the Manes (Ancestors).

“(The father thinks:) whatever... worlds there are, are all unified in the word ‘world’”.

The term “*the father thinks*” has the meaning that due to his contemplation on educating

his son about the “*world(s)*” the father also gains the merit of that understanding so again, through the merit of performing his scriptural duties as a householder and through his son the father also gains all worlds.

“is all unified in the word”.

This means “*the father thinks*”. that as the son repeats the words of the entrusting the son also understands “*Brahman...sacrifice...world(s)*”.

“He, being all this....”

This confirms the meaning here that it is through the dutiful father that the son has attained to all this, the three worlds.

“will protect me from (the ties of) this world. Therefore they speak of an educated son as being conducive to the world”.

So this means that the father trusts that he has fulfilled his duties as a householder (husband and father) by properly educating his son according to the scriptures. The significance of this is that through this meritorious behaviour through educating a son the father will also gain the higher worlds for which the son has been educated, (escape death “*the ties of this world*”).

“When a father who knows as above departs from this world, he penetrates his son together with the organ of speech, the mind and the vital force”.

This means that the three foods symbolising the essence of man, being speech, mind and vital force are also the very same essence of the father just as they are the essence of the son and of this very Creation of ignorance itself. Through his Consciousness of his son that is

higher due to merit, but is still limited to the material understanding of a vital force, this father gains a higher rebirth through that son.

The following three verses describe the three worlds (levels of Consciousness) referred to previously that are attained respectively through the Son, rites or meditation.

1.5.18 The divine organ of speech from the earth and fire permeates him. That is the divine organ of speech through which whatever he says is fulfilled.

“The divine organ of speech from the earth and fire permeates him”.

The meaning here is that the father is reborn according to his conscious desires through the son and consists of three foods, one being speech and is called divine because he has the divine vital force of the ignorant. Through that vital force and creative power “fire” whatever he says (desires) is created.

“the divine organ of speech through which whatever he says is fulfilled”.

This first example of the Fathers entrusting of duties to his Son is his actual act of teaching the son through speech and knowledge. due to this merit the father is reborn into the world (Consciousness) of men. The world of men is a world of ignorance and desire which is sounded by “speech” and “fulfilled” by vital force.

1.5.19 The divine mind from heaven and the sun permeates him. That is the divine mind through which he only becomes happy and never mourns.

As with the Fathers divine speech so here is the divine mind, the reborn mind of the material universe.

The mind that desires (being mindful of a vital force) only experiences happiness through gaining its objects of desire. Such a mind mourns what it loses but “*becomes happy and never mourns*” all the time it has the power to create “*sun*” (fire) material desires. The divine mind of this Father lead to the higher Consciousness of a deity is the description from the Sruti [Brihadaranyaka Upanishad 1.5.16](#)

1.5.20 The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods.

“The divine vital force from water and the moon permeates him”

As previously explained, a vital force does not exist in itself. A vital force is the description of desire using or moving the material of creation to create the object of desire. Here, *“The divine vital force from water”* is the material form of the man, *“water”* and the mind that desires *“moon”* *“permeates him”* that is, maintaining his being.

“That is the divine vital force which, when it moves or does not move, feels no pain nor is injured”

The material of creation and the desire that moves it to create, which is called a vital force is merely a concept of desire. A vital force *“feels no pain nor is injured”* because it has no actual existence. A vital force *“moves or does not move”* only with desire.

“He who knows as above becomes the self of all beings”

“He who knows” is he who meditates with desire. He who meditates with desire desires the power to create, that is, become a vital force. It is desire and vital force that maintains this very material creation *“the self of all beings”*.

“As is this deity (Hiranyagarbha), so is he”

Hiranyagarbha is the name given to that first movement of energy caused by the first desire to experience worldly (material) Knowledge. That is, Hiranyagarbha is a vital force of material desire as is the material form of man.

“As all beings take care of this deity, so do they take care of him”

“All beings” take care of their form because they, in their ignorance, believe their material form to be their true selves, that is, they believe the vital force to be the true self of all beings.

“Howsoever these beings may grieve, that grief of theirs is connected with them”

Any loss, any grief, is only the ignorance of a material being. A material vital force is the delusion of a material being.

The true Self of all beings is the Absolute Self, Immutable, Eternal, Truth, Consciousness and Bliss.

“But only merit goes to him. No demerit ever goes to the gods”

from the attachments that cause grief and demerit. The Father in this last example has been reborn with the higher Consciousness described by the Sruti as a deity. But the vital force is still an illusion due to being in ignorance of the Non-Dual Absolute Self so rebirth into material worlds, albeit as a deity, is his path.

These last three verses have described the respective three foods of the Father as speech, mind and vital force. Also respectively as the world of men, the world of the manes and the world of the gods. And in respective order they are gained or achieved through a Son, through rites and through meditation.

The ultimate achievement of sentient beings is through higher Self Consciousness or Realisation. This is because in reality the Self Exists as Absolute Consciousness Alone. This is the verdict of the Sruti :-

2.4.12 [The Self is Consciousness and is all that Exists.](#)

He who understands this, meditates to Realise this and so gains emancipation from all worlds becoming as the Self Alone.

1.5.21 Now a consideration of the vow: Prajapati projected the organs. These, on being projected, quarrelled with one another. The organ of speech took a vow, ‘I will go on speaking’. The eye: ‘I will see’. The ear: ‘I will hear’. And so did the other organs according to their functions. Death captured them in the form of fatigue it overtook them, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not over take this vital force in the body. The organs resolved to know it. ‘This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form’. They all assumed its form. Therefore they are called by this name of ‘Prana’. That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.

“Prajapati projected the organs. These, on being projected, quarrelled with one another”.

These organs symbolise sentient beings, sentient beings constitute creation, the world of man.

The true state of being or existence of the organs is at rest as the Non-Dual Absolute as a singularity of unmanifest Knowledge.

From the cause that brought the universe into being, the first born or Prajapati or Viraj, came the cause of the projection of the organs into creation. All of material Creation including the organs suffers the condition of unreality and duality. Attached to the delusion of individuality and identified with their form and function they compete for individual recognition, this is the meaning or cause of their quarrelling.

“The organ of speech took a vow, ‘I will go on speaking’. The eye: ‘I will see’. The ear: ‘I will hear’”

All men can say, “I Am”, and remain unattached, in this way they would transcend duality. To say, “I am Speech” “I am Sight” “I am Hearing” etc. is attachment to ego, work and action and is a delusion of material individuality.

“Death captured them in the form of fatigue...and having overtaken them it controlled them”.

This attachment to action for results is said to be a cause of material creation. Creation is transient therefore mortal. Fatigue and death naturally follow. This is the meaning of *“Death captured them in the form of fatigue”*. Naturally death is the ultimate control or limit of all material life. But on a more subtle level the fear of death controls the freedom of all those ignorant of their true being as the immortal Absolute Self.

“But death did not over take this vital force in the body”.

The vital force is that very desire for life. The original desire that caused creation has the quality of desiring to maintain creation which is the symbol of life itself. So long as there is desire then so long will there appear a vital force. Those ignorant of their true self as the

Absolute eternal Non-Dual Self will see the vital force as their divine life and self and they will cling to that.

“The organs resolved to know it....They all assumed its form.... ‘Prana’”.

These organs, as demonstrated, are deluded with the evils of duality. These organs desired what the vital force had (apparent immortality).

“This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form”

The original cause of distress to these “organs” was attachment to their material identity. Seeing the vital force unaffected through attachment the organs resolved to take the form of that vital force also called Prana or breath of life. But through this duality and desire seeking material life through an assumed vital force (the “self” of the ignorant) they will be reborn into the Creation cycle, rebirth being the understanding of immortality for the ignorant.

“That family in which a man is born who knows as above, is indeed named after him”

This means that those ignorant of the Absolute Self become associated with the desire for further creation through sons and family (“named after”) using the vital force of desire.

“he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.”

This means the Self Realised sage through his higher knowledge “competes” with the dualistic understanding of individual ego and identification with form as “self” such as the

quarrelsome organs of the eye etc. This Realised one will not seek material gain through a vital force, therefore he “*shrivels*” and therefore his effect within this material creation will diminish, his desires within Creation will die. At the end of the life of this body a new body will not be taken up (created), :-

“dies at the end. This is with reference to the body”.

This one whose knowledge of the Absolute transcended that of the organs and their vital force also transcended the cycle of birth and death.

Through this renunciation he, the wise sage, achieves Self Realisation and liberation.

1.5.22 Now with reference to the gods: Fire took a vow, ‘I will go on burning’ The sun: ‘I will give heat’. The moon: ‘I will shine’. And so did the other gods according to their functions. As is the vital force in the body among these organs, so is Vayu (air) among these gods. Other gods sink, but not air. Air is the deity that never sets.

Detachment from ones duties while at the same time performing ones duties is right action. For instance, it is in the nature of the Sun to radiate heat and through Self awareness it (as representing beings) observes itself doing so but without being attached to any outcome from this, But if, as in the case of the organs (or beings) in the previous verse the sun became attached to its being it would suffer mortality (sink).

Here again the sun follows the example of vital force , air (prana), It understands

attachment to work (vows). It is caught by attachments. These gods are proud of their world, with that pride rises an imagined vital force. These gods rest in air, their vital force in the world of the gods. The organs and sentient beings in the above verse also cling to their vital force. Our actions should not be for gain or caused by desire and should be free of attachment. There should be the conscious awareness that there is nothing here to benefit from gain. Our actions should be to meet the need only and all else sacrificed to That in which all Existence rests.

1.5.23 Now there is this verse: ‘The gods observed the vow of that from which the sun rises and in which he sets. It is (followed) to day, and it will be (followed) to-morrow’. The sun indeed rises from the vital force and also sets in it. What these (gods) observed then, they observe to this day. Therefore a man should observe a single vow, do the functions of the Prana and Apana (respiration and excretion), lest the evil of death (fatigue) should overtake him. And if he observes it, he should seek to finish it. Through it he attains identity with this deity, or lives in the same world with it.

The world (Consciousness) of the gods is still within this Creation. This creation rose from (was caused by) the notion of vital force because it is the ego and desire that understands vital force.

So it is said that all who wish to maintain their world and their position within it should uphold the “vow” of the vital force to maintain their material being .

As explained the universe and the sun and all else in creation is maintained (continually caused) by the ignorance of the ego and vital force also seen as the breath of life, the Prana and Apana. Through these the universe has been caused is maintained and will again be Created.

By maintaining a vital force in this way one clings to life and to ones world. *“lives in the same world with it”*.

Section 6.

1.6.1 This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names.

“This (universe) indeed consists of three things: name, form and action”

We have already had the universe explained as consisting of name and form only due to its all arising from the one source of pure knowledge.

Name and form being manifest is the manifestation of energy or material. The sole purpose

of having a material form (body) is to provide the experience of duality and interaction in all its forms.

“speech (sound in general) is the Uktha (source) for all names spring from it”

Speech sounds duality and describes duality through the differentiation of names.

“It is their...common feature”

All names depend on sound, therefore sound or speech is the “*common feature*” of names and differentiation.

“It is their Brahman (self), for it sustains all names”

This “*Brahman (self)*” means the vital force of desire that sustains, for the time being, material creation including the creation of sound.

1.6.2 Now of forms the eye (anything visible) is the Uktha (source), for all forms spring from it. It is their Saman (common feature), for it is common to all forms. It is their Brahman (self), for it sustains all forms.

“the eye (anything visible) is the...source...for all forms spring from it”

Without the sense of sight the differentiation into forms would not be known. Therefore from the sense of sight all forms become known.

“It is their...common feature...for it is common to all forms”

All forms rely on the sense of sight for their relevance so it is the common feature in their cognition.

“It is their Brahman (self), for it sustains all forms”

This “*Brahman (self)*” means the vital force of desire that sustains, for the time being, material creation including the creation of sight and light and so forth.

1.6.3 And of actions the body (activity) is the Uktha (source), for all actions spring from it. It is their Saman (common feature), for it is common to all actions. It is their Brahman (self), for it sustains all actions. These three together are one; this body, and the body, although one, is these three. This immortal entity is covered by truth (the five elements): The vital force is the immortal entity, and name and form are truth (so) this vital force is covered by them.

“of actions the body (activity) is the...source...for all actions spring from it”

The action referred to here is action due to desire.

“It is their...common feature...for it is common to all actions”

All desires are obtained through the functions of the form “body”.

“It is their Brahman (self), for it sustains all actions”

The Body is the “*Brahman (self)*” of material desire, (vital force).

“this body, and the body”

“this body” refers to the body of causes that are named “vital force”.

“the body” refers to the material form “body” consisting of organs and so forth.

(this body, and the body) *“although one, is these three”*

The meaning of “*(this body, and the body) although one...*” is that in reality all this Universe containing all its forms is but the material of that original desire.

Which also corresponds with the fact that the material form of the body is also the material of that original desire.

Here, a vital force is also described as a “body”, being made up of desire manifested through the creation of material.

“These three”, name, form and action are the components of the functions of the material body, and *“These three”*, are also the results of a vital force.

“This immortal entity is covered by truth (the five elements)”

The five elements refer to the material of creation.

“The vital force is the immortal entity”

As previously described, a vital force is desire made manifest through the creation of material. Without desire there is no vital force, but the knowledge from which desire arises and therefore a vital force is eternal.

“and name and form are truth (so) this vital force is covered by them”

“*name and form*” are the material of the universe. It is through “*covered by them*” the material of creation producing the object of desire that a vital force is described.

That this universe consists of name form and action is revealed in its differentiation. It is being said that sound is the fundamental support of all names. Sight is the fundamental support of form and the body is the support and source of all action or work. Work is the action of desire and desires are the product of duality and ignorance which assumes a vital force.

As explained in the introduction to this commentary “truth” is a description used for the material of creation, in particular here referring to the material body. This body it is said covers the “immortal” Vital Force. The vital force or the ego will be the eternal (“*immortal*”) support of desire and ignorance which in turn will always be the immortal or perpetual cause of this Creation due to that ignorance.

What can also be understood from this section is that this Universe and all that can be seen with the senses is transient and unreal. As a mere projection of Absolute Knowledge it is truth, but in reality the Absolute is the One Non-Dual “Truth” of this “truth”.

The meaning is, this Universe and mankind consists materially of name and form alone.

All this material arose from and depends on desire which constitutes a material vital force of desire (action).

This Consciousness of material desire has caused the forgetting of the Non-Dual Absolute. The wise tell us that The Non-Dual Absolute (Knowledge, Consciousness and Bliss) Alone should be meditated on and Realised.

* * *

Chapter two

The bee sustains the honey. The honey feeds the bee.

Man's desire sustains the universe. The universe feeds man's desire. section 5

Section 1.

The Universe was explained in chapter one as consisting of name and form only.

Due to the truth of the transcendent Absolute being forgotten the resulting ignorance has led to the belief, dependent on the senses, of a material reality, this is imagined to contain a divinity with attributes, it is the Brahman of the ignorant.

Chapter two starts here with Gargya describing to Ajatasatru who is our Sage of this section, a Divinity with material attributes, whom he also believes to be the (Absolute) Brahman. But the wise Ajatasatru understands the delusion of a vital force.

2.1.1 Om. There was a man of the Garga family called Proud Balaki, who was a speaker. He said to Ajatasatru, the King of Benares, 'I will tell you about Brahman'. Ajatasatru said, 'For this proposal I give you a thousand (cows). People indeed rush

saying, ‘Janaka, Janaka. (I too have some of his qualities.)’

The following conversation between Gargya and AjataSatru will have Gargya describing the abodes and attributes of Brahman, therefore his descriptions will be limited to a conditioned Brahman. This Brahman conditioned with the attributes of material desire is the vital force of the ignorant. Meditation with the understanding of only the conditioned Brahman cannot lead to the Realisation of the Absolute transcendent Brahman. The Attributes and Abodes named by Gargya as depicting Brahman have no particular distinction from any other form of Creation. That is, to say the sun contains a Brahman is no more relevant than to say a grain of sand contains a Brahman because not only does sand contain Brahman, Brahman contains sand, because all This *is* Brahman, Brahman is all that Exists, Brahman is the sun, Jupiter and that special grain of sand as well as all that cannot be seen. The meaning is, The Absolute Brahman, that alone sustains all Creation, cannot be distinguished within creation itself.

2.1.2 Gargya said, ‘That being who is in the sun, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as all-surpassing, as the head of all beings and as resplendent’. He who meditates upon him as such becomes all-surpassing, the head of all beings and resplendent.

“Ajatasatru said, ‘Please don’t talk about him’.”

Ajatasatru does not want to speak about “*him*” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of being “*all surpassing and the head of all beings*” and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as all-surpassing, as the head of all beings and as resplendent”.

The “*head of all beings*” was the first (“*all-surpassing*”) born. “He” represents material desire or a vital force. “He” due to forgetting by his offspring has come to represent divinity “*resplendent*” within material creation.

“*He who meditates upon him as such*” is he who is ignorant of his true identity with the Absolute Brahman. He therefore meditates with the same desire of the first born which was for worldly material gain.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

Gargya has displayed his dualistic and limited understanding of the Absolute Brahman with this very first description.

Gargya is saying that Brahman has an abode in the sun and imagines Brahman to have qualities and attributes. This is the conditioned Brahman that is said to rest or have supporting feet in creation. This is the Brahman of the ignorant.

In Truth the singularity that is the Non-Dual Absolute Brahman is all things including nothing, is immutable, and cannot have distinguishing attributes.

When the sage Meditates he waits to transcend creation, if the sun were to disappear everything would still be complete because Brahman alone truly exists and is eternal and immutable.

2.1.3 Gargya said, ‘That being who is in the moon, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as the great, white-robed, radiant Soma’. He who meditates upon him as such has abundant Soma pressed in his principal and auxiliary sacrifices every day, and his food never gets short.

“Ajatasatru said, ‘Please don’t talk about him’.”

Ajatasatru does not want to speak about “*him*” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of having abundant food and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as the great, white-robed, radiant Soma”

The “white-robed, radiant Soma” is the moon which symbolises the mind that desires or vital force. This is a reference to that first desire for mind that led to this creation of beings suffering from the forgetting of their unity with the non-dual Absolute Brahman.

Such desire leads to continual creation (*“his food never gets short”*) within the creation cycle of birth and death

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

When the sage Meditates he waits to transcend creation, if the moon were to disappear everything would still be complete because Brahman alone truly exists and is eternal and immutable.

2.1.4 Gargya said, ‘That being who is in lightning, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as powerful’. He who meditates upon him as such becomes powerful, and his progeny too becomes powerful.

“Ajatasatru said, ‘Please don’t talk about him”.

Ajatasatru does not want to speak about *“him”* a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of being powerful and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as powerful...and his progeny too becomes powerful”

It was the power of desire of the first born that moved Absolute Knowledge into manifest material creation. That desire which assumes a vital force continues with his progeny to this day.

In fact it is this desire (vital force), through us, the progeny of the first born that maintains this universe.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

When the sage Meditates he desires no further creation, everything is complete because Brahman alone truly exists and is eternal and immutable.

2.1.5 Gargya said, ‘This being who is in the ether, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as full and unmoving’. He who meditates upon him as such is filled with progeny and cattle, and his progeny is never extinct from this world.

“Ajatasatru said, ‘Please don’t talk about him’.”

Ajatasatru does not want to speak about “*him*” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of having “*progeny and cattle, and his progeny is never extinct from this world*” and so

forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as full and unmoving”

This “ether” or space, although apparently being of no form is nonetheless still the manifestation of Absolute Knowledge, as is the entire Universe it contains. Being formed of the knowledge of the Absolute it is full (complete). But the appearance of forms gross and subtle, and “movement” is due to this Consciousness of Maya.

The meaning is literal, this universe is “*full*” with the material satisfaction of that original desire. Meditation on Brahman with material attributes (vital force) is due to the delusional desire for ongoing further Creation.

“his progeny is never extinct from this world”

This is the delusion of a vital force. Seeing divinity in creation the ignorant assume the need for further creation, they do not see that this creation is “*full*” and the work is complete. In fact this ignorance keeps them within the consciousness of the creation cycle (“*never extinct*”) which delays their return to unity with the non-dual Absolute.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

Gargya should meditate and understand that howsoever his wealth and relations exists in Reality, they exists within Absolute Consciousness and Knowledge that is The Absolute Brahman.

When the sage Meditates he may meditate on nothing with an empty mind because he knows that even the existence of nothing is but the Absolute.

2.1.6 Gargya said, ‘This being who is in air, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as the Lord, as irresistible, and as the unvanquished army’. He who meditates upon him as such ever becomes victorious and invincible, and conquers his enemies.

“Ajatasatru said, ‘Please don’t talk about him’.”

Ajatasatru does not want to speak about “*him*” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of being “*victorious and invincible, and conquers his enemies*” and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as the Lord, as irresistible, and as the unvanquished army”

Air or the breath symbolises the vital force as the desire for life. For those that see divinity (vital force) within creation this vital force is “the Lord”, their Brahman of duality. They desire to serve their Lord through rites, rituals and other works to further the creation of their desires.

This desire sees death of the form as “*his enemies*”. Through this desire he is continually reborn into the (Consciousness of) experiencing life “*ever becomes victorious and invincible*”

The “*unvanquished army*” is the extending line of the first born’s offspring continuing the

work of creation. They are “*irresistible*” because their continuing ignorance keeps them here, creating within the creation cycle.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

Gargya should meditate and understand that howsoever air or vital force exists in Reality, it exists within Absolute Consciousness and Knowledge that is The Absolute Brahman.

Mostly when the sage Meditates he rests in Brahman alone. Through True love of the Absolute he returns to that Absolute Unity after the death of his form.

2.1.7 Gargya said, ‘This being who is in fire, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as forbearing’. He who meditates upon him as such becomes forbearing, and his progeny too becomes forbearing.

“Ajatasatru said, ‘Please don’t talk about him’.”

Ajatasatru does not want to speak about “*him*” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of maintaining one’s “forbearance” in this material transience, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as forbearing”

“Fire” symbolises the enduring power of creation which assumes a vital force. The act of creation produced material forms which have to endure the effects of time.

And his *“progeny too becomes forbearing”*. That is, each generation endure time and entropy long enough to produce progeny.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

Gargya should meditate and understand that howsoever fire exists in Reality, it exists within Absolute Consciousness and Knowledge that is The Absolute Brahman.

When the sage Meditates it is said he devotedly surrenders all to the Absolute to be used and moulded according to the knowledge of the Absolute. The Existence of wisdom itself.

2.1.8 Gargya said, ‘This being who is in water, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as agreeable’. He who meditates upon him as such has only agreeable things coming to him, and not contrary ones; also from him are born children who are agreeable.

“Ajatasatru said, ‘Please don’t talk about him”.

Ajatasatru does not want to speak about “him” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal

attributes of a conditioned Brahman (vital force) may produce the desired material result such as “*from him are born children who are agreeable*” and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as agreeable”... “has only agreeable things coming to him, and not contrary ones”;

Water constitutes the greater of the material form of ones being, it also maintains that form in an agreeable state. Water also symbolises the “sea” of Absolute knowledge from which all forms of desires “*agreeable*” are created, including the form of ones child. But, this form of meditation will not reveal the Absolute Brahman which is “*contrary*” to Gargya’s Brahman.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

Gargya should meditate and understand that howsoever this water exists materially, it exists as Absolute Consciousness and Knowledge that is The Absolute Brahman.

We believe when the sage Meditates he does not seek the agreeable. He is detached from desire and meditation even because of course Absolute Brahman is also un-meditating, un-desiring being.

2.1.9 Gargya said, ‘This being who is in a looking-glass, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as shining’. He who meditates upon him as such becomes shining, and his progeny too becomes

shining. He also outshines all those with whom he comes in contact.

“Ajatasatru said, ‘Please don’t talk about him’.

Ajatasatru does not want to speak about “*him*” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of having “a shining religious demeanour” and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as shining”

The form “*who is in a looking-glass*” here, is the material of the vital force when that form is seen through ignorance to contain the “Divine” or to represent ones Divine being. The meaning is, to those who adore their form as being their true identity they will see this form as “*shining*” with divinity.

“He also outshines all those with whom he comes in contact.”

The person who believes his form, his body, to be who he really is is a person who only understands duality. This person seeks to further himself both materially and spiritually within his society of individuals, he seeks to “shine.”

In truth it is the one light of divine knowledge that lights all beings. Both this person that meditates on the “*being in the looking glass*” and all the persons he meets are lit equally in the consciousness of Absolute knowledge. This one who “*outshines all he meets*” does so within his own understanding only.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

Being only aware of the Absolute when meditating the sage surrenders all senses knowing with deference to the unknowable that he is the very being of the light of Absolute Knowledge.

2.1.10 Gargya said, ‘This sound that issues behind a man as he walks, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as life’. He who meditates upon him as such attains his full term of life in this world, and life does not depart from him before the completion of that term.

“Ajatasatru said, ‘Please don’t talk about him’.

Ajatasatru does not want to speak about “*him*” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of a “*full life*” and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as life”

An echo or any sound is of this Creation of dimensions made manifest through that original desire, the vital force of the ignorant. This “*life*” is the result of that first desire to

experience worldly knowledge. It is that ongoing desire as vital force which seeks to echo ones return to this life because it is now believed to be who one really is.

“...and life does not depart from him before the completion of that term”.

This is confirmation that one will repeatedly echo this life experience within the consciousness of the rebirth cycle until one has realised, in consciousness, the Absolute Brahman, God.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

Perhaps when the sage Meditates he gives up all attachment to the body and life. In the presence of the Absolute no personal will is needed.

2.1.11 Gargya said, ‘This being who is in the quarters, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him, I meditate upon him as second and as non-separating. He who meditates upon him as such gets companions, and his followers never depart from him.

“Ajatasatru said, ‘Please don’t talk about him”.

Ajatasatru does not want to speak about “him” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal

attributes of a conditioned Brahman (vital force) may produce the desired material result of having his *“followers never depart from him”* and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as second and as non-separating”

“The quarters” represent this universe in all its directions. The being in this universe is the material product (vital force) or offspring (*“second”*) of the first born. But, there is no second, the reality of Existence is its primal unity. Although all beings, all the descendents of the first born appear to be separate individuals *“companions”* we are all merely the manifestation of the unity of Absolute Knowledge. That is, although the appearance is of many that first born and his descendents are *“non-separating”* which means both that *“his followers never depart from him”*, and also that this will remain so until he ceases further creation through realising and returning to the Absolute unity.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

When the sage Meditates he might become as the childless orphan on the mountain peak. The only consideration of substance is THAT that is eternal. The Non-Dual Absolute.

2.1.12 Gargya said, ‘This being who identifies himself with the shadow, I meditate upon as Brahman’. Ajatasatru said, ‘Please don’t talk about him. I meditate upon him as death’. He who

meditates upon him as such attains his full term of life in this world, and death does not overtake him before the completion of that term.

“Ajatasatru said, ‘Please don’t talk about him’.

Ajatasatru does not want to speak about “*him*” a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of having “*his full term*” of life in this world and so forth, but such meditation cannot reveal The Absolute Brahman.

“I meditate upon him as death”

The shadow is of the form of man. The form (body) of the ignorant man represents his life. But with life comes inevitable death. As the shadow always follows the man so death always follows the form.

“He who meditates upon him as such attains his full term of life in this world”

Meditation with desire (vital force) to maintain one’s life will maintain one’s material being within the creation cycle, it will not realise the Absolute Self to gain emancipation from this material world.

“death does not overtake him before the completion of that term.”

This “term” refers to the term of his desiring of worldly work or knowledge. The meaning is, he will remain in the consciousness of birth and death until his sole desire is to return

home to the Absolute.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

When the sage Meditates in the being of the Absolute the concerns regarding the transient cycle of material fall away, This must be so to attain liberation from the creation cycle.

2.1.13 Gargya said, 'This being who is in the self, I meditate upon as Brahman'. Ajatasatru said, 'Please don't talk about him, I meditate upon him as self-possessed. He who meditates upon him as such becomes self-possessed, and his progeny too becomes self-possessed. Gargya remained silent.

"Ajatasatru said, 'Please don't talk about him'".

Ajatasatru does not want to speak about "*him*" a divinity within this universe of material and desire. This would constitute a vital force. Meditation on the mortal universal attributes of a conditioned Brahman (vital force) may produce the desired material result of being "*self-possessed*" and so forth, but such meditation cannot reveal The Absolute Brahman.

"I meditate upon him as self-possessed"

This is the root of the ignorance of a vital force. To imagine one's material form, one's

body or “self” to represent or contain the reality of who we are is a delusion of duality, one becomes “*self-possessed*”. The vital force is the material “self” of the ignorant who still desires creation.

Those that have been enlightened of their ignorance understand that the true form of existence which is their true identity, is with the transcendent Non-Dual Absolute Self.

Ajatasatru expected to hear of the Eternal Absolute Brahman that alone existed before this Universe and that even now transcends all material considerations.

When the sage Meditates to know the transcendent Brahman he lets remembering fall away. If remembering returns there will be nothing to receive it and all will fall away again. All there IS is the Absolute Self. No memory or possession is needed with full and eternal Knowledge.

2.1.14 Ajatasatru said, ‘Is this all?’ ‘This is all’. ‘By knowing this much one cannot know (Brahman).’ Gargya said, ‘I approach you as a student’.

“knowing this much one cannot know Brahman”

This is to confirm that the Brahman described and understood by Gargya is not the True Brahman, Absolute, Self, God. As demonstrated Gargya’s Brahman is imagined to be a part of the transient material Universe, an imagined vital force. This Brahman has been endowed by man with material attributes such as having a place of abode. But the Absolute

Brahman transcends creation and the Universe because all that Exists exists within Brahman, That is all that exists is but Brahman itself alone.

The statements that meditation on the attributes of this conditioned Brahman produce material results such as becoming “*self-possessed, and his progeny too becomes self-possessed*” means that to meditate with this worldly understanding is to desire this materiality so one will be lead, in Consciousness, to this material gain either in this world or through transmigration (in Consciousness). That is :-
“*He who meditates upon him as such becomes self- (vital force, the self of the ignorant) - possessed*”

2.1.15 Ajatasatru said, ‘It is contrary to usage that a Brahmana should approach a Ksatriya thinking’ He will teach me about Brahman’. However I will instruct you.’ Taking Gargya by the hand he rose. They came to a sleeping man. (Ajatasatru) addressed him by these names, ‘Great, White-robed, Radiant, Soma’. The man did not get up. (The King) pushed him with the hand till he awoke. Then he got up.

“*It is contrary to usage that a Brahmana should approach a Ksatriya thinking He will teach me*”

This statement refers to the remembered Smriti tradition of caste division, not the highest Truth and understanding of this Sruti that cast division arose from man’s own desire to

flourish within this world, as explained in chapter one, and authentically demonstrated by Ajatasatru's actions here.

“Ajatasatru addressed him by these names, ‘Great, White-robed, Radiant, Soma’. The man did not get up”

With the attempt to wake a sleeping man by addressing him as *“Great, White-robed, Radiant, Soma”* (vital force or hiranyagarbha), which was Gargya's understanding of Brahman (which is the self as understood by the ignorant), Ajatasatru demonstrates that the Absolute Brahman is not residing within the body nor is it the body itself.

Further, the body of this sleeping man, being the manifest material of desire or vital force (*“Great, White-robed, Radiant, Soma”*) has no true existence itself, it is not Brahman. That is, a vital force does not experience, it has no Consciousness or true “self”.

When the man did not respond Ajatasatru point was that The Absolute Brahman or Self could not be embodied within because otherwise the immutable Self which never sleeps would have experienced and responded.

The meaning is, Absolute Brahman, or The Absolute Self, does not reside within to interact with Creation. The Absolute transcends creation through being the projector of Creation itself. That is, The Absolute Brahman is both the experience and the experienced. In this example The Absolute Brahman is both Ajatasatru, (the subject) and Great white-robed (Vital force), etc. (the object). It is both the naming and the named, The Absolute is indeed all This. Ultimately the Absolute Brahman is purely the witness to all this.

2.1.16 AjataSatru said, ‘When this being full of Consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come?’ Gargya did not know that.

Ajatasatru is asking Gargya if he knows where the waking Consciousness of a sleeping man goes to. This is in preparation for Ajatasatru to answer himself.

2.1.17 Ajatasatru said, ‘When this being full of Consciousness is thus asleep, it absorbs at the time the functions of the organs through its own Consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed’.

“When this being full of Consciousness”

This Consciousness refers to the function of conscious awareness of the mind derived through cognition and use of the senses.

“is thus asleep, it absorbs at the time the functions of the organs through its own Consciousness”.

This *“own Consciousness”* refers to the natural function of awareness of mind. It is the

function of mind to cognise the results of the sense organs such as sight etc. During sleep the mind sleeps, that is sense information is received and absorbed but not processed as such.

“and lies in the Akasa (Supreme Self) that is in the heart”.

This “*Akasa*” means the “empty” ether or space in general within the body. It is described here as being within the heart but it is to include any space that appears to be empty, such as the stomach. That is, all apparent space (all that exists) is actually projected by the Absolute Self as “self”. The meaning is, that even the existence of apparent “nothing” is made manifest by Absolute Knowledge. Ultimately the Absolute Brahman, Self supports all.

So this statement explains that the function of mind and external facing senses that are described here as “*own Consciousness*” are supported by the Absolute Consciousness which is the Absolute Self.

The Absolute Self Consciousness is the Principle of Consciousness, as it were, that supports this “*own Consciousness*” or “mind Consciousness”.

When the functions of the organs, described here as “*own Consciousness*” become withdrawn, as it were into that space within the heart, this space is said to be where the “*Supreme Self*” can be known through intuition as “*the self*”. In reality there exists only the Absolute Self without division, location or label but the descriptions here are for the explanation of the experience of reality.

“Then the nose is absorbed....the organ of speech....and the mind is absorbed”

Here the functions of the organs such as nose and so forth are described as being held within

the “*the self*” Consciousness that is now experiencing sleeping and so the function of the nose and other organs are not looking to the external world around the form of the “sleeping body”.

2.1.18 When it thus remains in the dream state, these are its achievements: It then becomes an emperor, as it were, or a noble Brahmana, as it were, or attains states high or low, as it were. As an emperor, taking his citizens, moves about as he pleases in his own territory, so does it, thus taking the organs, move about as it pleases in its own body.

“in the dream state, these are its achievements”.

Describing the Consciousness of the sleeping man whose “*self*” Consciousness has taken the function of the organs within. This “*self*” is now experiencing dreaming in Consciousness.

“It then becomes an emperor, as it were, or a noble Brahmana, as it were, or attains states high or low, as it were”

In the dream world, as it were, this “*self*” Consciousness can act out any scenario because it furnishes its dream world as it pleases.

“As an emperor, taking his citizens, moves about as he pleases in his own territory”

The organs of mind and senses and so forth have their functioning principle held within this

“self” Consciousness. So the “citizens” are the organs of the body and the “emperor” is the “self” Consciousness and his own territory is the dream state of its own creation.

“so does it, thus taking the organs, move about as it pleases in its own body”

As described above the “self” Consciousness having the functioning principle of the organs of a body “move about as it pleases” with a body within the dream state of its own creation.

2.1.19 Again when it becomes fast asleep when it does not know anything it comes back along the seventy two thousand nerves called Hita, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brahmana lives, having attained the acme of bliss, so does it remain.

“when it becomes fast asleep when it does not know anything it comes back.... from the heart.... and remains in the body”

“it” refers to the Consciousness of awareness relating to the functions of the organs of the body. Hence the term “remains in the body” and it is also the reason for the “nerves called Hita” as the means of communication of this “physical” Consciousness. In deep dreamless sleep described here as fast asleep the “mind” Consciousness has no

experiences of the duality of Creation either through dreaming or through the senses. It does not know desire or fear or pleasure. There is no knowing through a desiring mind.

“As a baby, or an emperor, or a noble Brahmana lives, having attained the acme of bliss, so does it remain”

The meaning here is that this “self” (material vital force) Consciousness appears to be in a state of bliss due to being free of the effects of duality through desire or fear and so forth. But this bliss is only a temporary bliss Due to its ignorance through being in deep sleep. True Bliss is the Bliss of the Absolute through being all knowledge.

2.1.20 As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is ‘the Truth of truth’. The vital force is truth, and It is the Truth of that.

This section started with the words I will tell you about Brahman thereby stating its intention of describing the Truth of the Non-Dual Absolute Brahman. As a final act of this section a symbolical description of all the apparent separate forms of Creation emanating from The Absolute Brahman is given including the vital force which is the conditioned Brahman of the ignorant.

The meaning of this verse is that Absolute Knowledge and Consciousness (The Absolute) projects or makes manifest Creation and “all worlds” as the Universe. The Absolute or the

Absolute Self Consciousness then causes the “self” experience of birth within Creation “*from this Self emanate all organs*”.

This change in Consciousness from the Bliss and stillness of Absolute Consciousness to the Consciousness of “self” causes the forgetting that is ignorance of the Non-Dual Absolute and the assumption of a vital force or the conditioned Brahman of Gargya that leads the descent into further nescience.

The spider moving out on the web that is itself a part of the spider is a symbol of the unity of all things, as are each tiny spark of the fire the same as the fire that produced them. In keeping with the knowledge that all of creation is but name and form this Upanishad calls the forms “truth”; and Brahman or The Self or The Absolute, as the Creator is the Non-Dual Eternal Truth of the transient mortal created truth. That is, Hiranyagarbha or vital force that is the material manifestation of this living universe is the knowledge that is the truth of the Absolute. But, Hiranyagarbha or vital force as the material manifestation of that truth is not eternal, it is transient therefore ultimately unreal. But, The Absolute, which alone is Truth Consciousness and Bliss is the eternal Truth of that transient truth. That is, The Absolute, Brahman or God (“*It*”) is the Truth of the truth.

Section 2.

The previous section discussed the statement “*I will tell you about Brahman*”. This was achieved through the comparison of the True Transcendental Absolute Brahman and the

material understanding of Brahman held by Gargya which amounted to a [Vital Force](#) residing in the world.

This vital force is the “self” of the ignorant and its rising from that ignorance is explained in detail in this section.

1. He who knows the calf with its abode, its special resort, its post and its tether kills his seven envious kinsmen: The vital force in the body is indeed the calf; this body is its abode, the head its special resort, strength its post, and food its tether.

“vital force in the body is indeed the calf”

The vital force is the child or calf of desire (mind) and material form (body). This represents the growing seed of desire for further creation, and also the growing potential of the ego when fed the results of pleasure seeking (by the envious senses).

This vital force relates specially to the seven perceiving organs (senses) in the head, two eyes, two nostrils, two ears and a mouth.

“the head its special resort”

This has a meaning extra to the vital force of desire feeding from the sense organs. The head is the resort of [Manas](#) desire and all delusional thinking. The resort of a mistaken concept is the head. The ego resides in the head. The vital force whose existence depends on ignorance relates only to the head.

“food its tether.”

It cannot leave the body because it is a delusion of the man, and it is maintained along with the body by material food.

“strength its post”.

Physical strength represents the desire to flourish in creation. Those who desire to flourish cling to the vital force as they cling to life it is their very source of strength. This tethers the vital force as a valued calf is tethered to a post.

“He who knows the calf with its abode...”

This means he who has the knowledge and understanding that the calf is the vital force representing ego and desires which are fed by the seven misused senses.

“...kills his seven envious kinsmen”.

These are the seven senses that perceive with desire the material world. The meaning is that one needs to control “kill” the senses to prevent the seeing of duality by an ignorant mind and vital force.

Through meditation, with the senses controlled, mind and intellect can become more discriminative and guided by the truth of the Self, Brahman.

2.2.2 These seven gods that prevent decay worship it: Through these pink lines in the eye Rudra attends on it; through the water that is in the eye, Parjanya; through the pupil, the sun; through the dark portion, fire; through the white portion, Indra; through the

lower eye-lid the earth attends on it; and through the upper eyelid, heaven. He who knows it as such never has any decrease of food.

“These seven gods that prevent decay worship it”.

The seven gods as the seven organs worship (feed, maintain) the vital force using the material world, symbolised by mans gods of desire, seeing through the faculties of the head, the senses.

By maintaining desire they maintain the vital force which maintains the creation cycle *“prevent decay”*.

“He who knows it as such.”

Means he who meditates as such, he who lives by his desires, he who only understands this much :-

“never has any decrease of food.”

This means if the head is filled with material concerns and desires then he will assume the path of a vital force following the material world through the creation cycle, continually maintaining or creating this universe as food, *“never has any decrease of food.”*

2.2.3 Regarding this there is the following verse: ‘There is a bowl that has its opening below and bulges at the top; various kinds of knowledge have been put in it; seven sages sit by its

side, and the organ of speech, which has communication with the Vedas, is the eighth'. The 'bowl that has its opening below and bulges at the top' is this head of ours, for it is the bowl that has its opening below and bulges at the top. 'Various kinds of knowledge have been put in it', refers to the organs; these indeed represent various kinds of knowledge. 'Seven sages sit by its side', refers to the organs; they indeed are the sages. 'The organ of speech, which has communication with the Vedas, is the eighth', because the organ of speech is the eighth and communicates with the Vedas.

"There is a bowl that has its opening below and bulges at the top".

"The bowl that has its opening below and bulges at the top is this head of ours".

As the verse seems to explain itself, the upturned bowl represents the head.

"Various kinds of knowledge have been put in it"

The knowledge "put in" the head is that transmitted by the sense organs, as this verse again explains itself. :-

"refers to the organs; these indeed represent various kinds of knowledge".

The various categories of knowledge that the head contains will each "represent" the sense that received it.

"Seven sages sit by its side refers to the organs; they indeed are the sages".

The senses that pass on their perceived “*knowledge*” are here called the “*Seven sages*” because “*the head*” relies on them as its teachers to provide its knowledge.

“The organ of speech, which has communication with the Vedas, is the eighth”.

The organ of speech or tongue has two functions, one is to eat the other is to speak knowledge “*Vedas*”. It is these sages or senses that need to be controlled or curtailed to allow finer knowledge from inner enquiry and study of the Vedas concerning the Self to arise.

The meaning is that the vital force or ego residing in the head is fed only by the senses. That is, a vital force can only perceive or understand materiality and duality. The man that is led by a belief in a vital force will be led deeper into nescience and this way does not lead to emancipation through Self Realisation.

2.2.4 These two (ears) are Gotama and Bharadvaja: this one is Gotama, and this one Bharadvaja: These two (eyes) are Visvamitra and Jamadagni: this one is Visvamitra, and this one Jamadagni. These two (nostrils) are Vasistha, and Kasyapa: this one is Vasistha, and this one Kasyapa: The tongue is Atri, for through the tongue food is eaten. ‘Atri’ is but this name ‘Atti’. He who knows it as such becomes the eater of all, and everything becomes his food.

The said organs are now depicted as gods. Previously they were depicted as the sages that

“taught” or fed the vital force in the head.

All of these gods are mans own projections of cause. Here it is being demonstrated how man has projected each god to satisfy each sensual desire.

“He who knows it as such”

This specifically means he who meditates with desire through this understanding of a vital force.

“becomes the eater of all, and everything becomes his food”

The Vedas explain the practice of meditation as leading to higher Consciousness.

But this higher Consciousness is still limited through desire. So although he is above being food himself, higher in the food chain as it were, he is still in the realm of food (material) duality.

Self Realisation through renouncing desire will lead to freedom from all of the above considerations.

Section 3.

The previous section described how the error of the vital force arose through the mind assuming its own identity desiring through the senses.

This section describes a vital force as being the Brahman of those who have forgotten their true identity with the Singularity that is the Absolute Brahman. This forgetting is the cause

of their ignorance.

That Brahman of the ignorant is thought to have material attributes, both gross and subtle. That Brahman with material attributes is being described here but it will finally be stated that the True Absolute Brahman is not this (vital force or Brahman with attributes).

2.3.1 Brahman has but two forms-gross and subtle, mortal and immortal, limited and unlimited, defined and undefined.

All the Sages inform us that The Absolute Brahman, or God is without form. The Absolute Brahman is neither gross nor subtle.

The gross and subtle forms ascribed to Brahman here are a material form of vital force, which has become a Brahman with material attributes because material being is mistaken to represent the will of the Divine.

Consequently all of the following descriptions are aspects of material desire within creation (vital force).

2.3.2 The gross (form) is that which is other than air and the ether. It is mortal, it is limited, and it is defined. The essence of that which is gross, mortal, limited and defined is the sun that shines, for it is the essence of the defined.

“The gross (form)....is mortal, it is limited, and it is defined”.

The fact that all forms are transient is confirmed by the sages and our sense of reason. The reference to the sun has the meaning that it is the sun that lights and defines form, therefore the *“sun that shines”* is the essence of (gross) definition.

The organs of the body that support the experience of “life” are merely material, the gross form of Brahman (vital force) therefore the body is mortal.

2.3.3 Now the subtle it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods.

“The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined”.

The subtle as air and ether means the subtle does not have form. That which does not have form is not a living being therefore it does not experience life or death therefore it is immortal is the meaning.

“the being that is in the sun”

this means the subtle deity Brahman (vital force).

“This is with reference to the gods”.

This is the conditioned Brahman of the ignorant, they see it as a divine vital force within creation.

As explained, This projected deity of the ignorant is seen as divine and immortal.

2.3.4 Now with reference to the body: The gross form is but this what is other than (the corporeal) air and the ether that is in the body. It is mortal, it is limited, and it is defined. The essence of that which is gross, mortal, limited and defined is the eye, for it is the essence of the defined.

All of creation that can be seen with the eye has a form constructed of gross material, including the body, therefore it is transient subject to decay and mortal.

2.3.5 Now the subtle it is (the corporeal) air and the ether that is in the body. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is this being that is in the right eye, for this is the essence of the undefined.

The same sense applies in this verse as to the previous verses, air etc. appears immortal due to lack of form, and not seen as a living force.

The body, due to its having form and life, is seen as mortal. That is, the organs of the body die and decay, but the ether or space within the body remains unchanged (relatively) immortal (*note*, but not eternal).

The reference to the being in the right eye correspond to the being in the sun in verse three in that we are referring to the conditioned Brahman, the Brahman with observable attributes. In reality all material has an observable form which accords to the range of these senses.

The whole play of creation, the senses, their range and so forth, seer and seen is the Absolute Brahman.

That which is truly subtle considering creation is its existence. It is this existence which is the Eternal Absolute Brahman, but apart from existence itself there is nothing of creation that is observable or definable as Immortal and Absolute.

Creation proves the Absolute exists, but creation does not define the Absolute. The Absolute is “Not this, not this”.

2.3.6 The form of that ‘being’ is as follows: Like a cloth dyed with turmeric, or like grey sheep’s wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): ‘Not this, not this’. Because there is no other and more appropriate description than this ‘Not this’. Now Its name: ‘The Truth of truth’. The vital force is truth, and It

is the Truth of that.

“The form of that ‘being’ is as follows: Like a cloth dyed with turmeric, or like grey sheep’s wool.... or like a tongue of fire, or like a white lotus, or like a flash of lightning”

The meaning is that the appearance or ones perception of this Creation is not the ultimate reality.

As with *“cloth dyed with turmeric”* the true colour or reality of the cloth is hidden by the dye. Or a white lotus does not mean that lotuses are defined by being white, which means one cannot guess the reality of any lotus by the sense of sight. Or a flash of lightening reveals for a moment the existence of previously unknown forms. It follows that he who imagines he knows the Absolute Brahman through the material or forms of creation is deluded by the senses into believing in a vital force.

“He who knows it as such attains splendour like a flash of lightning”

“He who knows it as such” means he who meditates with the understanding of a vital force or a conditioned Brahman such as a Brahman in lightning may *“attains splendour like a flash of lightning”* but this will be transient or mortal within the cycle of worldly rebirth and death.

“Now therefore the description (of Brahman): “Not this, not this”

Due to the Absolute Brahman being indefinable and ultimately unknowable in creation the only logical description is *“Not this, not this”*

This means the Absolute Brahman is *“Not this”* Brahman with attributes, or *“not this”* vital force or Hiranyagarbha.

“Now Its name: “The Truth of truth” The vital force is truth, and It is the Truth of that”

It is true that the Knowledge that is the Absolute Brahman may be manifested and appearing as attributes such as a vital force, but these manifestations are themselves the result of the [Maya](#) of this Creation. This Creation, as a projection of Absolute Knowledge is designed to manifest the forms according to that original desire. So, this Creation is attributed to a vital force (or Hiranyagarbha), but this vital force is maintained by mans ongoing desire.

The ongoing forgetting of the Non-Dual Absolute by the descendants of the first born assumes this vital force is the will of the Absolute to maintained and further Creation. The forms of the Universe are made manifest through Absolute Knowledge, this knowledge is Truth so these are the forms of truth. But, this truth is not the Absolute Truth of Brahman.

The Absolute Brahman is the unknowable indescribable Truth of any mortal describable truth that arose from desire and the ignorance of forgetting.

Therefore the Absolute is the Truth of the truth. A vital force is not the Absolute Truth.

That is, the Brahman or self of the ignorant is the material vital force which constitutes this manifest Universe. Therefore this Brahman has the delusional attributes of being gross and mortal also of being subtle and immortal.

Section 4.

The previous section sought to describe the Absolute Self, Brahman through denying what The Absolute is not, not a vital force not a Brahman with attributes. Now in this section the Sruti speaks directly of that highest Truth. Here we are presented with the Absolute Self through a discourse between Yajnavalkya and his wife Maitreyi. The [same discourse](#) also forms the fifth section of the fourth chapter of this Upanishad.

1. “Maitreyi, my dear,” said Yajnavalkya, “I am going to renounce this life. Allow me to finish between you and Katyayani”

Yajnavalkya is our Sage who has realised The Absolute and with this realisation his attachments to this world will have fallen away.

For such a Realised person renunciation is merely an admission that he no longer sees reality in this Creation. If Yajnavalkya were to carry on performing worldly tasks this would be a charade, a pretence of participation that would not be true.

Yajnavalkya’s announcement of his intention and arrangements for his wives result from duty and love. Because the renouncing of worldly concerns by Yajnavalkya means that he can no longer fulfil duties or responsibilities formerly undertaken by himself.

2. Thereupon Maitreyi said, ‘Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that?’ ‘No’,

replied Yajnavalkya, ‘your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth’.

Here Maitreyi demonstrates with a question revealing profound understanding that she also is discerning of the truth and is therefore seeking the Absolute.

Yajnavalkya confirms the truth of what her heart was telling her, that when Yajnavalkya leaves she will be left without a teacher as her means of gaining Self Realisation.

3. Then Maitreyi said, ‘What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality)’.

“What shall I do with that which will not make me immortal?”

Maitreyi declares that she sees as worthless the possessions of comfort and material wealth and asks to be taught *“of that alone”* which is eternal and true.

4. Yajnavalkya said, ‘My dear, you have been my beloved (even before), and you say what is after my heart. Come, take your seat, I will explain it to you. As I explain it, meditate (on its meaning)’.

Yajnavalkya admits that he had felt Maitreyi's love of the Self even before. Her request to be his pupil was in accord with his own surrender to The Absolute Self.

“you say what is after my heart”

This has the meaning that it was Yajnavalkya's original love for the divine that led him to seek that divine truth. Yajnavalkya now recognises that heartfelt desire in Maitreyi's request to be his pupil.

“As I explain it, meditate (on its meaning)”

Yajnavalkya, having realised The Self also realises that this knowledge cannot be adequately conveyed in words alone, this fact is confirmed by all the wise sages. Yajnavalkya's instruction to Maitreyi to hear the teaching and meditate on what is heard was her first lesson and is the master practice.

5. He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he

is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised, should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.

“Maitreyi said....Tell me, sir, of that alone which you know (to be the only means of immortality)”

In accordance with Maitreyi's request Yajnavalkya proceeds to reveal the nature of True love as being the love for The Divine Absolute Self.

Maitreyi is already recognised by Yajnavalkya to be a person of considerable wisdom and he has seen her love to be true. Accordingly and with due respect his explanation will not include the false love of attachment through desire, also the purpose of this section is to speak of the Absolute Self directly.

Further to this we also have from a footnote to his translation Swami Madhavananda denoted “own sake” as meaning “own self”.

As confirmation of the above Yajnavalkya's final words of this verse being *“By the*

realisation of the Self....all this is known.” is a direct statement that the love he has described is the Love that is of The Absolute Self.

Yajnavalkya’s first example states *“It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved”* Further examples describe all forms of creation in a similar vein.

Yajnavalkya is explaining that True Love is in fact the unseen Self and not related to the names and forms of creation. When awareness of Love rises in Consciousness what is felt is the Self. Further to this it is the Self that recognises the Self, so although the wife sees the form of her husband what she (her true Self) has come to Love in that being is the light of the Self.

Once the love of the Self is Realised then the same Self is seen in even “lifeless” objects because all forms of existence are seen to be lit by the One Self. True love is the Self experience of Existence.

The being we regard as ‘I’ is the Self shrouded in the costumes of creation committed to enacting this role. But whatever else can be said The Self is the Singularity of Absolute Knowledge the unity of which manifests as Love, this has always been seen and confirmed by all the Seers, Sages and Prophets. Whatever the reasons for creation this Love is the unifying Truth, this love is a proof of unity.

This is an important consideration. This Love is a manifestation of the Self. Love enables the deep trust in the Existence of the Absolute, trust is a component of renunciation, renunciation reveals That Self.

These words are not epithets and this is not flowery language, this is a most fundamental truth. This Love through awareness leads to the Absolute.

Yajnavalkya's list is designed to be all encompassing and ends for good measure by stating that all is Loved for the sake of the Self, meaning that when True Love is recognised in creation The Self is revealed. That is, Love is the real recognising the real and Eternal amongst the unreal which is transient.

It is through True Love that names and forms, wife, husband, father, mother, sister, brother, son, daughter, can be both respected but eventually renounced along with this Creation to surrender to the true source of all love The Absolute, The Self.

Love is Unity manifest. Yajnavalkya confirms that through hearing, reflection and meditation all this will become known to Maitreyi.

6. The Brahmana ousts (slights) one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self.

“The worlds oust one who knows them as different from the Self”

The term “one who knows “ describes a person whose knowledge and understanding is limited to duality, that is to say he only knows, recognises, or meditates on others as being

separate even in essence to “himself”.

this living in the ignorance of duality is what introduces the effects of evil into his world. Such a person whose knowledge of the Self and unity is so covered will not display the same light or love of the Self as others because he will not recognise the Self in others or in himself.

This is what is meant by, and the cause of, his being ousted, rejected by “others”. It is restated that All This is The Self.

7. As when a drum is beaten one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.

Likening Existence, The Absolute Self, to a drum, we can feel the many vibrations in harmony within that one note created by the drum, that same knowledge that constitutes the drum, is the same knowledge that constitutes the drum beat, that same knowledge that constitutes the drum beat constitutes its many vibrations. There exists but the knowledge of one drum.

The singularity of Absolute Knowledge constitutes this Universe of many forms. These beings (selves), these planets, this universe all constitute this one Creation. This one Creation exists within and accords to the pure Knowledge that is The One Absolute Self.

This Existence is a Singularity of Absolute Knowledge.

The meaning is it is wrong to imagine individual existences, none exists separate from the single drum or this Singularity that is the Absolute Self.

8. As when a conch is blown one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.

For fullness of effect we consider the conch as the Absolute Self.

The shell will vibrate in keeping with the knowledge that forms its very existence. Causing the conch to sound will produce the notes that will strictly conform to the knowledge and laws that form the conch.

At the end of the sounding all vibrations will become still and the conch will once again become its own pure Knowledge containing all those unmanifest vibrations.

Likewise Causing the Singularity of Existence which is the Absolute to project this Universe with its apparent forms will start the creation cycle strictly in accordance with the Knowledge and laws of Existence. This Creation will eventually return to the stillness of unmanifest Knowledge which is the Non-Dual Absolute.

9. As when a Vina is played on one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.

Now the Vina is played. By considering the different instruments we get an idea of what is meant by knowledge. This knowledge is not a knowledge that is built up, produced or gained. In the case of the instrument it will perform strictly according to the laws of its being (construction) this is the knowledge that it is.
The Absolute Self is Knowledge Absolute without origin.

10. As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-Veda, Yajur-Veda, Sama-Veda, Atharvahgirasa, history, mythology, arts, Upanishads, verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).

Through attempting to list some of the objects or forms and so forth of creation it can be seen how inadequate or impossible attempts are to fully describe The Absolute in terms of name, form or words. Infinity cannot be described or defined through listing the possibilities it contains. Yajnavalkya's meaning is as the fire is the one source of different kinds of smoke

so the Absolute is the one source of all that Is.

11. As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.

All creation corresponds to That Absolute Knowledge. “*The ear is the one goal of all sounds*” and so forth. This Creation is not the result of the duality of coincidence nor does any “one thing” exist that stands alone as being not of this Creation is what is being said here. All “This” is in accord with the projection of the Knowledge of The Non-Dual Absolute. All things are a part of one common goal. All that exists, exists only within this unity. A sound only exists because a sense of hearing exists. An odour only exists because a sense of smell exists, and so forth.

The non-dual Absolute should be meditated upon to realise our one goal is to return to unity

as that Absolute.

12. As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more Consciousness. This is what I say, my dear. So said Yajnavalkya.

Yajnavalkya likens Realising or returning to unity with the Absolute as a lump of salt (self) dissolving in water (the Absolute Self). A lump of individual (unrealised) salt dissolved in water goes from edge to edge, from top to bottom. Within the existence of the salt water there is only salt water. There is no salt or water, nor area, spot, edge etc. That is not now salt water. *“whencesoever one takes it, it tastes salt”* Within this Absolute existence that is salt water there is no other water to indicate a difference, no duality. Only salt water exists. In that existence the name salt water is unknown. Salty water can only be known through duality, by comparison with water that is not salty. Only salt water exists there so what is there is what is. What exists there is not salt it is not water, it just Is.

This existence is Pure Knowledge, that is Consciousness. This existence is pure

Consciousness Absolute. A singularity of consciousness cannot be Conscious of any-thing, therefore it just Is.

13. Maitreyi said, ‘Just here you have thrown me into confusion sir, by saying that after attaining (oneness) the self has no more Consciousness’. Yajnavalkya said, ‘Certainly I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O Maitreyi’.

For the sake of elucidation this verse has Maitreyi question Yajnavalkya’s statement that when only the one Consciousness is realised to exist then Consciousness cannot be distinguished as such. Individuality is distinguished, it is a duality and therefore false. When the individual surrenders no difference is seen in consciousness.

14. Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think

and through what, what should one know and through what?
Through what should one know That owing to which all this is
known through what, O Maitreyi, should one know the Knower?

Yajnavalkya explains that it is through the ignorance of duality that apparent separation occurs. When the Self is realised, when the seeker (the self) becomes one with the Self who would be the seeker? Who would be the Self? Who would see Whom? When the appearance of duality drops the seer drops and the seen drops. There is just the Self. Existence IS.

Section 5.

From the previous section the reader should have understood that all that IS, all that Exists is the Absolute Self Alone. The appearance of this creation is dependent on, and only a projection, within the singularity of The Absolute. This following section describes the effects of this Singularity as all things being mutually dependent on each other and all things being ultimately dependent on the singularity of the Absolute, God or Brahman, which is moved by our desire or need to complete our work (karma).

The honey principle.

The bee sustains the honey.
The honey feeds the bee.
Man's desire sustains the universe.
The universe feeds man's desire.

2.5.1 This earth is (like) honey to all beings, and all beings are (like) honey to this earth. (The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This earth is (like) honey to all beings, and all beings are (like) honey to this earth”.

This earth fulfils the desire to experience worldly knowledge. (like honey to all beings)
The desire to experience worldly knowledge caused the manifestation of this earth. (like honey to this earth)

“(The same with) the shining immortal being who is in this earth, and the shining, immortal, corporeal being in the body”.

The material of the earth and the material of the body result from the same cause. That cause was desire for material form.

The forms of the material world have come to be seen as existing through divine will therefore they are seen as Brahman. But this is a Brahman with material attributes. This mistaken divinity or [Vital Force](#) or “shining immortal being” is the one material of all creation. That is the material of the body and the material of the earth.

“(These four) are but this Self”.

In reality the material of the body, The material of the earth, The material vital force of the earth and the material vital force of the body are all four one and the same. This sameness is the unity of the Absolute Self. The Absolute is Non-Dual and is the Singularity of Existence. This is the meaning.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise one’s true identity as that of the Absolute Self.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.2 This water is (like) honey to all beings, and all beings are (like) honey to this water. (The same with) the shining immortal being who is in this water, and the shining, immortal, being identified with the seed in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this

(underlying unity) is Brahman; this (knowledge of Brahman) is
(the means of becoming) all.

“This water is (like) honey to all beings”

This water that sustains the material form of the body is like honey that sustains life.

“all beings are (like) honey to this water.”

All beings that adore their life and form sustain (like honey) the material creation
(water) through that desire.

*“The same with) the shining immortal being who is in this water, and the shining,
immortal, being identified with the seed in the body.”*

This shining being in water is the desire (vital force) that manifests this water.
The desire that moves the reproduction seed in the body is that material desire or vital force.

“(These four) are but this Self”

These four manifestations of worldly desire are but the singularity of Absolute Knowledge,
or Self, made manifest.

*“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is
Brahman; this (knowledge of Brahman) is (the means of becoming) all”.*

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true
identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material
creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.3 This fire is like honey to all beings, and all beings are like honey to this fire. (The same with) the shining, immortal being who is in this fire, and the shining, immortal being identified with the organ of speech in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality, this (underlying unity) is Brahman, this (knowledge of Brahman) is (the means of becoming) all.

“This fire is like honey to all beings.”

This fire of creation due to desire is the food (honey) of material creation that forms all beings.

“all beings are like honey to this fire.”

The desire of all beings for further creation is the fuel (honey) for the fire of creation.

“(The same with) the shining, immortal being who is in this fire, and the shining, immortal being identified with the organ of speech in the body”

The projection of shining material divinity, vital force, is the fire and speech that sounds the words of desire that the ignorant assume is the desire of the divine for further material creation.

“(These four) are but this Self”

These four effects of desire are supported by the one Existence of experiencing, the Non-

Dual Absolute Self.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.4 This air is like honey to all beings, and all beings are like honey to this air. (The same with) the shining, immortal being who is in this air, and the shining, immortal being who is the vital force in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This air is like honey to all beings,”

This air of this manifest creation is the honey of support to all manifest life forms.

“all beings are like honey to this air.”

The being with ongoing desire for worldly life manifests the vital force (like honey) of material desire for that very breath of life.

“(The same with) the shining, immortal being who is in this air, and the shining, immortal being who is the vital force in the body.”

The vital force or *“the shining, immortal being”* is the ignorance that is the honey that feeds ongoing desire for fulfilment within material creation.

“(These four) are but this Self.”

The forms of material and the forms of desire are but manifestations of material desire. All that is manifest is supported by the singularity of Existence that is the Absolute Self.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.5 This sun is like honey to all beings, and all beings are like honey to this sun. (The same with) the shining, immortal being who is in this sun, and the shining, immortal being identified with the eye in the body, (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This sun is like honey to all beings,”

The sun that was made manifest through that original desire for creation is like honey for the being that depends on it.

“all beings are like honey to this sun.”

The manifestation of the sun depends on the honey of material desire of the first born.

“(The same with) the shining, immortal being who is in this sun, and the shining, immortal being identified with the eye in the body,”

The being seen as divine and shining within material creation by those whose ignorance prolongs desire. Desire is the honey to this being (the Brahman with material attributes or vital force) in the sun and the eye of those who desire.

“(These four) are but this Self.”

The Non-Dual Absolute Self is the one support for all that exists, including the forms of ignorance.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.6 These quarters are like honey to all beings, and all beings are like honey to these quarters. (The same with) the shining, immortal being who is these quarters, and the shining, immortal being identified with the ear and with the time of hearing, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“These quarters are like honey to all beings,”

The dimensions of the universe provide the honey of support to all beings.

“all beings are like honey to these quarters.”

The desire of the first born or beings is the honey of creation for the universe with its quarters.

“(The same with) the shining, immortal being who is these quarters, and the shining, immortal being identified with the ear and with the time of hearing, in the body.”

The vital force that arose with the desire for worldly experience is the honey of fulfilment for the event of conscious experience of hearing.

“(These four) are but this Self.”

The singularity of knowledge as Consciousness is the one existence of experience.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this. Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.7 This moon is like honey to all beings, and all beings are like honey to this moon. (The same with) the shining, immortal being who is in this moon, and the shining, immortal being identified with the mind in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This moon is like honey to all beings,”

That first desire for mind is symbolised by the moon. This desiring mind is the honey of achievement for all material beings.

“all beings are like honey to this moon.”

All being who have desires to flourish within material creation are like honey to the being of the desiring mind.

“(The same with) the shining, immortal being who is in this moon, and the shining, immortal being identified with the mind in the body.”

The being of a vital force is the being of desire. desire is formless and immortal. Desire is the honey of immortal existence to this being of delusion.

“(These four) are but this Self.”

The singularity that is the Absolute Self is the one support for this Creation from the delusion of desire.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.8 This lightning is like honey to all beings, and all beings are like honey to this lightning. (The same with) the shining, immortal being who is in this lightning, and the shining, immortal being identified with light in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This lightning is like honey to all beings,”

Lightning as power or lightning as illumination of knowledge still refers to the material display of lightning.

Power or knowledge is like honey to the being desiring to flourish in creation.

“all beings are like honey to this lightning.”

All universal manifestation proceeds from that initial desire. The desire of beings is honey to this creation of matter.

“(The same with) the shining, immortal being who is in this lightning, and the shining, immortal being identified with light in the body.”

That desire that made manifest the object of desire is honey to the ignorance of a divine vital force imagined within Creation by the ignorant.

“(These four) are but this Self.”

The One Self is the source of the experience of power and knowledge in Consciousness.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.9 This cloud is like honey to all beings, and all beings are

like honey to this cloud. (The same with) the shining, immortal being who is in this cloud, and the shining, immortal being identified with sound and voice in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This cloud is like honey to all beings,”

This cloud of knowledge made manifest through the desire for creation is like honey to the desiring being.

“all beings are like honey to this cloud.”

The desire of all beings to maintain ongoing creation is the honey that maintains the cloud.

“(The same with) the shining, immortal being who is in this cloud, and the shining, immortal being identified with sound and voice in the body.”

The sounds of creation are the sounds of Absolute knowledge made manifest through voicing one's desires. The ignorant mistakenly ascribes this experience to a divine vital force in creation.

“(These four) are but this Self.”

The One Self is the support for all experience, both true and delusional.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this. Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.10 This ether is like honey to all beings, and all beings are like honey to this ether. (The same with) the shining, immortal being who is in this ether, and the shining, immortal being who is (identified with) the ether in the heart, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This ether is like honey to all beings”

This ether is the manifest space which is the honey of support to all the forms it contains.

“all beings are like honey to this ether.”

Original desire is the honey that space or ether that contains all objects of desire arose from.

“(The same with) the shining, immortal being who is in this ether, and the shining, immortal being who is (identified with) the ether in the heart, in the body.”

The material vital force or shining being that is imagined to be the desire of the divine for material being is also seen to occupy the space within the body as well as surrounding the

forms of the world.

“(These four) are but this Self”

The Non-Dual Absolute self is the one source of all manifest creation including the ether. In truth this ether resides within the knowledge or Consciousness that supports it. The divine does not reside within the ether.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”) all.*

2.5.11 This righteousness (Dharma) is like honey to all beings, and all beings are like honey to this righteousness. (The same with) the shining, immortal being who is in this righteousness, and the shining, immortal being identified with righteousness in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This righteousness (Dharma) is like honey to all beings,”

This Dharma was the projection of the first born who desired to flourish within the world of his desires. Through this Dharma the beings of creation are organised into the appearance of an existence of divine desire and reality.

This Dharma is the honey of the ongoing forgetting by those beings ignorant of the Absolute due to the illusion of permanence and their righteousness within material creation.

“all beings are like honey to this righteousness.”

The desire or need of beings for material creation to have an eternal divine purpose and reality gives the honey of righteousness for Dharma.

“(The same with) the shining, immortal being who is in this righteousness, and the shining, immortal being identified with righteousness in the body.”

Those ignorant of their true identity with the Non-Dual Absolute, seek the honey of divinity of a vital force and the divinity of Dharma to give the appearance of permanence to this entropy and transience.

“(These four) are but this Self.”

The true Being of all beings is as the immortal eternal Non-Dual Absolute Self.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.12 This truth is like honey to all beings, and all beings are like honey to this truth. (The same with) the shining, immortal being who is in this truths and the shining, immortal being identified with truth in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This truth is like honey to all beings,”

Desire is the cause for the existence of the material truth of all forms. This material of existence, “*truth*” is the honey of the life of ones body.

“all beings are like honey to this truth.”

The love all beings have for their form or body is the honey of desire for the continued maintenance of this material (“*truth*”) form.

“(The same with) the shining, immortal being who is in this truth and the shining, immortal being identified with truth in the body.”

This material of creation, or “*truth*” manifests with or as the material of desire.

“(These four) are but this Self.”

All of creation itself arose from the fact of the one non-dual existence of the Absolute.

The Absolute Self is the One Truth of the material (“truth”) of creation. This has been explained.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise The Non-Dual Absolute, the Truth of this truth, is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this. Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.13 This human species is like honey to all beings, and all beings are like honey to this human species. (The same with) the shining, immortal being who is in this human species, and the shining, immortal being identified with the human species in the body. (These four) are but this Self. (This Self knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This human species is like honey to all beings,”

That first desire for mind to experience worldly knowledge resulted in the projection of the organs of the body.

Through the human body every desire for creation into many offspring (“species”) can be

satisfied.

Therefore the “*human species*” is the honey of satisfaction of original desire.

“all beings are like honey to this human species.”

The desire of all beings to have personal experience of flourishing through all their faculties is the honey that nurtures a species.

“(The same with) the shining, immortal being who is in this human species, and the shining, immortal being identified with the human species in the body.”

The vital force or shining immortal being is the honey of material desire for further creation.

“(These four) are but this Self.”

The delusion that seeks fulfilment within material creation is the delusion that assumes a vital force.

All that is made manifest through delusion is transient.

All that is transient is also supported throughout its cycle by the One Absolute Self.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.14 This (cosmic) body is like honey to all beings, and all beings are like honey to this (cosmic) body. (The same with) the shining, immortal being who is in this (cosmic) body, and the shining, immortal being who is this (individual) self. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

“This (cosmic) body is like honey to all beings,”

This cosmic body is the material of desire.

This manifest material is the honey of being for all the forms of the universe.

“all beings are like honey to this (cosmic) body.”

The material cosmos was made manifest through original desire, The ongoing desire for creation by all beings is the honey of the cause and maintenance of this cosmic body.

“(The same with) the shining, immortal being who is in this (cosmic) body, and the shining, immortal being who is this (individual) self.”

The vital force of material desire is seen by the ignorant as the honey of divine desire for material creation.

“(These four) are but this Self.”

The Self Alone has true Existence. This Self is the One Support for this Universe.

“This (Self-knowledge) is (the means of) immortality; this (underlying unity) is

Brahman; this (knowledge of Brahman) is (the means of becoming) all”.

To Realise the Truth of The Non-Dual Self is to Realise all. He who realises his true identity as that of the Absolute Self will realise that he is all this.

Through this Realisation the Sage renounces desire and transcends the cycle of material creation and achieves Absolute Consciousness (*“the means of becoming”*) all.

2.5.15 This Self, already mentioned, is the ruler of all beings, and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in this Self.

If one were to contemplate the construction of a cartwheel with the spokes fixed into the central hub (nave) and these spokes radiating out and holding up the rim (felloe) of the wheel, one may meditate on the Self as being the hub and supporter of this Unity. There is no individual, nothing can exist or stand alone or have individual purpose because all is supported by the Self, the hub. The hub is like honey to the spokes, the spokes are like honey to the rim, the rim is the honey of the cartwheel, the cartwheel is like honey for its desired purpose.

2.5.16 This is that meditation on things mutually helpful which

Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi (Mantra) said, ‘O Asvins in human form, that terrible deed called Darhsa which you did out of greed, I will disclose as a cloud does rain (how you learnt) the meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught you through a horse’s head’.

This verse and the next three verses refer to the story of how the Asvins were taught the meditations on the Self.

For completeness the story in brief is included here:-

The Ashwins possessed all secret knowledge but one, the knowledge of immortality (To Realise The Self), literally the doctrine of honey, which is sometimes identified with the knowledge of Soma. Naturally the Ashvins were willing to do anything to get it. This knowledge was possessed by the Vedic Rishi Dadhyak, son of the great Rishi Atharva, after whom the Atharva Veda was named. But Dadhyak was under a curse from the God Indra, the king of the Gods, that he must not teach this knowledge or Indra would cut his head off. Dadhyak told the Ashvins that he could not teach this knowledge because he was afraid of Indra.

The Ashwins, who possessed all magic powers, devised a trick.

They told Dadhyak that they would cut off his head and keep it safe and give him the head of a horse. They could then become his pupils and through the horse's head he could teach them the Madhu Vidya. Then when Indra came and cut off his head, now that of a horse, they would give him back his original human head. This is what happened so the Ashwins received their knowledge from Dadhyak.

This story, just like the Upanishads in general, is heavy in symbolism and subtle meaning. The symbolic use of the horse's head in this story equates very much with the use of the horse sacrifice ritual as a vehicle for the revealing of higher truth within this Brihadaranyaka Upanishad itself.

The ashvins were wise in all knowledge but the highest. This highest secret knowledge is the truth of the Absolute through which one would gain eternal emancipation. The Ashvins recognised that through the teacher Dadhyak they could gain this knowledge. It is explained here that Dadhyak could not reveal the highest truth himself because the material gods of a vital force, the gods of the ignorant, here named as Indra would be outraged.

The material gods of the desiring man, or vital force, become

outraged because the highest truth of the Absolute reveals such gods to be nothing more than the projections of mans desires.

The threatened punishment of cutting of the head of a teacher of this truth means that such an enlightened teacher runs the age old risk of being denied or denounced by the ignorant. But, through the traditionally mutually helpful way of close cooperation between a wise teacher, willing students and mutual trust the Asvins were taught. Even speaking through the symbolic horses head truth can be heard by those with the ears to hear it. In this way any repercussions from the ignorant are merely suffered by the symbolic horses head.

2.5.17 This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, ‘O Asvins, you set a horse’s head on (the shoulders of) Dadhyac, versed in the Atharva-Veda. O terrible ones, to keep his word he taught you the (ritualistic) meditation on things mutually helpful connected with the sun, as also the secret (spiritual) meditation on them.’

This verse is relating the story included above. It refers to two types of meditation,

ritualistic connected with creation, desire and its vital force, and the higher secret spiritual meditation. Referring to the spiritual meditation as “*secret*” means that the spiritual form is subtle, hidden in that it cannot be guided and instructed as are rites and rituals.

“*Spiritual meditation*” starts from the seed within that has been moved by the recognition of a higher Truth. This seed of recognition is honey to The Self and The Self is the honey of emancipation to the seed. Such meditation on The Self has been the subject of this section.

2.5.18 This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, ‘He made bodies with two feet and bodies with four feet. That Supreme Being first entered the bodies as a bird (the subtle body)’. He on account of his dwelling in all bodies is called the Purusa. There is nothing that is not covered by him, nothing that is not pervaded by Him.

“He made bodies with two feet and bodies with four feet”

All forms of all beings are the projection of the singularity of the Absolute Self (this singularity is knowledge Absolute),

All forms are a name and material only. No form or material has inherent true existence. All forms of all beings are supported by Absolute knowledge, The Self.

” That Supreme Being first entered the bodies as a bird (the subtle body) ”

These are the words that try to explain that existence is in fact a Unity. Being a unity there is not one thing that is truly individual.

“He on account of his dwelling in all bodies is called the Purusa.”

Purusa is the experience within the singularity of Absolute consciousness of many births, of being all forms. This means we are all being experienced by the Absolute singularity of existence “Him”.

“There is nothing that is not covered by him, nothing that is not pervaded by Him.”

Nothing is complete as an individual, all things are honey to all things.

In terms of the Self, being the Singularity there is nothing that is not the Self. This is for the aid of meditation.

2.5.19 This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, ‘(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching’.

“(He) transformed Himself in accordance with each form”

The Self, the Absolute Brahman is all that exists, it is through the forms of Creation that The Existence of the Absolute can be known.

” that form of His was for the sake of making Him known.”

The meaning here is not that the Self can be known through the forms ” *The Lord on account of Maya is perceived as manifold.* “ The true meaning is that it is through the very fact of this Existence of names and forms that the existence of the Absolute Knowledge and Consciousness as the Self can be known. That is, the Existence of the Self can now be known but the Self “Itself” is unknowable. Further to this, It is the Non-Dual Self, as the observer of its projected Creation that is the Knower of ItSelf. This is the ultimate reason that one cannot know the Absolute, because the Self cannot see Itself.

“That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman.”

This Self is without origination (“without prior”) and is immortal (“without posterior”). The Absolute Alone is all Existence therefore without exterior and its opposite interior. This Absolute is Self, Brahman, God. This Unity manifests the Love that guides our spiritual meditation back home to the Absolute.

* * *

Chapter Three

... he, O Gargi, who departs from this world without knowing this immutable, is miserable.

But he, O Gargi, who departs from this world after knowing this immutable, is a knower of Brahman.

Section 1.

3.1.1 Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Paficala were assembled there. Emperor Janaka of Videha had a desire to know, ‘Which is the most erudite of these Vedic scholars?’ He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Padas of gold.

At the time of Janaka, society was settled and affluent. Wisdom and knowledge was much admired in those enlightened times and philosophical discussion was popular, rewards

were given to enhance the cultural status of the giver and encourage and praise the learned.

3.1.2 He said to them, ‘Revered Brahmanas, let him who is the best Vedic scholar among you drive these cows (home)’. None of the Brahmanas dared. Then Yajnavalkya said to a pupil of his, ‘Dear Samasravas, please drive these cows (home)’. He drove them. The Brahmanas were enraged. ‘How does he dare to call himself the best Vedic scholar among us’? There was a Hotr of Emperor Janaka of Videha named Asvala. He now asked Yajnavalkya, ‘Yajnavalkya, are you indeed the best Vedic scholar among us’? Yajnavalkya replied, ‘I bow to the best Vedic scholar, I just want the cows’. Thereupon the Hotr Asvala determined to interrogate him.

“Yajnavalkya, are you indeed the best Vedic scholar among us”.

“I bow to the best Vedic scholar, I just want the cows”

This answer from Yajnavalkya comes directly from his higher understanding and exposes the quandary of the priests.

The priests, who are supposedly above worldly concerns have a gracious admittance from Yajnavalkya that he does not challenge their wisdom but “just wants the cows”. After all, what would priests want with gold or other material wealth?

Some would say considering the manner in which Yajnavalkya took control of the cows and the priests through words alone he demonstrated his superior wisdom right there and then.

“None of the Brahmanas dared,”

Yajnavalkya’s act was of a man who knows the minds of men. To this Realised man others who suffer the ignorance of duality can be predictable. Yajnavalkya’s act resulted from the fearless and original thinking of the non dual mind. The proud priests on the other hand were frozen through fear and indecision, caught between their natural desire for such a prize and their fear of loss of face due to their attachment to their reputations and worldly status.

It is through suffering from the delusion of duality and attachment that the priests have lost control of the gold and cows.

Yajnavalkya’s actions have exposed the wounds of fear, anger, desire and loss within the priests which means the priests have now become very aware and attentive of Yajnavalkya, the natural teacher.

It is through those wounds that Yajnavalkya, the teacher, can offer higher truth as a balm. This truth will help them understand the cause of their discomfort and give them protection from further evils arising from duality.

The highest intention of the Sruti in telling this story is to prove that Yajnavalkya is the wisest of the wise.

Towards the end of this story, having established Yajnavalkya as the highest authority, the Sruti will have Yajnavalkya explain the now indisputable reality of the Non-Dual Absolute Brahman or Self, because once the truth of That is realised, the plain scriptural or

ritualistic knowledge to be meticulously argued over here by the priests becomes irrelevant.

For now the priests have been placed in the lower position of pupils having to queue before Yajnavalkya in order to ask their questions of him.

[See a further comment on Yajnavalkya's action.](#)

This first set of questions put by Asvala deal with attachment or identification through ones actions or work within material creation, that is resulting from rituals.

This attachment causes identification with the form of the body as being who we truly are. Ultimately attachments within material creation are due to the ignorance of the one true Being which is the Non-Dual Absolute.

This section on attachment is further to the section on the [Udgitha Chapter 1.3.7](#) which also concerned attachment through identification with ones work or duties.

There, in chapter one, through the example of the Udgitha, liberation from attachment was achieved by referring ones actions to the vital force.

Just so here, it will be by assuming ones actions to be through a deity or god that he surrenders any personal claim to the results of that action (all of man's deities and gods are merely a projection of his desire or vital force).

3.1.3 'Yajnavalkya', said he, 'since all this is overtaken by death, and swayed by it, by what means does the sacrificer go beyond the clutches of death?' 'Through the organ of speech through fire, which is the (real) priest called Hotr. This organ

of speech is fire; this fire is the Hotr this (fire) is liberation; this (liberation) is emancipation’.

“all this is overtaken by death, and swayed by it”

“All this” is the performance of the sacrifice ritual. If the officiator were to come to believe that who he was, was rooted in his powers to perform his task, then his true identity with The Non-Dual Absolute would be forgotten. In that case his true identity would have been “overtaken” by his attachment to his role in life.

To become attached to ones false identity would mean the “death” of his true identity as eternal non-dual being.

To be attached to a transient delusional worldly identity is to be “swayed” moved or bent from ones true purpose of seeking the way home to The Absolute.

“by what means does the sacrificer go beyond the clutches of death?”

Asvala, speaking in terms of the sacrifice ritual is asking how a performer of such actions for results can avoid the attachment to one’s actions that leads to death. By “death” Asvala means the duality of attachment or identification which causes the forgetting of ones true Non-Dual identity.

“Through the organ of speech through fire”.

Yajnavalkya’s answer has the meaning that the priest should perform his actions purely as a sacrifice of himself, that means perform his duty without personal claim of benefit.

“the organ of speech...which is the (real) priest called Hotr ...this (fire) is

liberation;”

The organ of speech is the means of detachment for the priest. By considering his speech as belonging to its deity “*Fire*” the deity becomes the performer of actions, as it were, this way he will escape the duality of attachment thereby gaining or maintaining his “*liberation*”.

3.1.4 ‘Yajnavalkya’, said he, ‘since all this is overtaken by day and night, and swayed by them, by what means does the sacrificer go beyond the clutches of day and night?’ ‘Through the eye through the sun, which is the (real) priest called Adhvaryu The eye of the sacrificer is the Adhvaryu. This eye is the sun; this sun is the Adhvaryu this (sun) is liberation; this (liberation) is emancipation’.

“since all this is overtaken by day and night, and swayed by them”

Day and night indicate time and all of this (creation) comes under its effects and is changed by it. The priest will have the considerations of “his” time spent in connection with his duties.

“by what means does the sacrificer go beyond the clutches of day and night”

As before the consideration is attachment. Here the attachment comes through time. Time and change is of the material universe. So the priest is again asking how he avoids

identification with worldly considerations through time during his performing rituals.

“Through the eye through the sun, which is the (real) priest”

As before, the sacrificer is to remain in himself and detached from the consideration of time and his form.

“the (real) priest called Adhvaryu The eye of the sacrificer is the Adhvaryu. This eye is the sun.”

The Method of detachment here is to consider all time spent in the performance of his duties as being for the deity of the eye, or, *“the sun”*

Adhvaryu this (sun) is liberation”.

As before by considering or dedicating all time involved with the practice of rites to its deity, that is dedicate the title “Priest” to the deity one maintains ones liberation from their results.

3.1.5 ‘Yajnavalkya’, said he, ‘since all this is overtaken by the bright and dark fortnights, and swayed by them, by what means does the sacrificer go beyond the bright and dark fortnights’? ‘Through the vital force through air, which is the (real) priest called Udgatr The vital force of the sacrificer is the Udgatr. This vital force is air, and it is the Udgatr this (air) is liberation; this (liberation) is emancipation’.

” since all this is overtaken by the bright and dark fortnights, and swayed by them, by what means does the sacrificer go beyond the bright and dark fortnights? ”

We consider the effects of time as before but here measured in months instead of days, meaning the changes time brings to ones fortunes.

The higher meaning of the Sruti is still detachment from desiring, claiming or identifying with the results of one’s actions.

” Through the vital force through air, which is the (real) priest called [Udgatr](#).

Again, using the example of the priest as the performer of actions for results the priest needs to maintain his detachment. Here he is to regard passing time as a property of the [Vital Force](#).

” The vital force of the sacrificer is the Udgatr.”

So if the priest were to consider his gifts or abilities, both given or taken away, but always available for the deity [Udgatr](#) the priest will claim no time for a personal identity.

“the Udgatr this (air) is liberation; ”

The priest, by sacrificing his title “*priest*” and dedicating his time to the deity maintains or gains his liberation from the evil of attachment.

3.1.6 ‘Yajnavalkya’, said he, ‘since the sky is, as it were, without a support, through what support does the sacrificer go to heaven?’ ‘Through the mind through the moon, which is the

(real) priest called Brahman. The mind of the sacrificer is the Brahman. This mind is the moon; the moon is the Brahman; this (moon) is liberation; this (liberation) is emancipation'. So far about the ways of emancipation; now about the meditation based on resemblance.

” since the sky is, as it were, without a support, through what support does the sacrificer go to heaven?”

The term “heaven” describes an attainment, which although seen as desirable, is still within the limited consciousness of the birth and death cycle. Asvala, symbolising the sky as heaven asks what it is that supports ones attainment of that heaven. That is, through what practice does one reach this heaven?

” Through the mind through the moon, which is the (real) priest called Brahman”
Yajnavalkya answers that it is by keeping ones mind on the divinity or the deity of the moon as being Brahman (we are talking of the conditioned Brahman or vital force).

” The mind of the sacrificer is the Brahman. This mind is the moon “
The meaning is that by considering oneself to be performing the will of this deity of the moon, (the conditioned Brahman or vital force) one surrenders ones action to that (vital force, the Brahman of the ignorant) thereby escaping all attachment to action for results.

” the moon is the Brahman; this (moon) is liberation”
Surrendering ones actions to Brahman (vital force) Allows Brahman to become the priest

therefore the deity of the moon, Brahman (vital force) is the means of attaining liberation (heaven).

The above four verses were to reiterate the practical need for all actions to be completed with detachment and without claim of benefit for oneself.

Next we consider the results of rites with meditation. The practice of meditation will lead to a higher world (Consciousness).

3.1.7 ‘Yajnavalkya’, said he, ‘with how many kinds of Re will the Hotr do his part in this sacrifice to-day?’ ‘With three kinds’. ‘Which are those three?’ ‘The preliminary, the sacrificial, and the eulogistic hymns as the third’. ‘What does he win through them?’ ‘All this that is living’.

” with how many kinds of Re will the Hotr do his part in this sacrifice to-day?”

Yajnavalkya is asked how many kinds of hymns will be used in the sacrifice which is planned for that day.

” With three kinds... The preliminary, the sacrificial, and the eulogistic hymns as the third”

Yajnavalkya names the hymns, their use will have the merit of meditation.

“What does he win through them?”

“All this that is living” is the answer.

The meaning corresponds with the traditional teaching of the Vedas that there are three worlds attainable through merit, rites alone, and rites with meditation, these are correspondingly the world of men, the world of the Manes and the world of the gods. This was explained in [Brihadaranyaka Upanishad 1.5.16](#).

The hymns are meditations for results, therefore the result will gain the three worlds of the living, *“All this that is living”*, which still means this creation, that is, all that will be gained is material transience.

Such rites and meditations are practiced only with an understanding of duality, that is, in ignorance of the Non-Dual Self.

3.1.8 ‘Yajnavalkya’, said he, ‘how many kinds of oblations will the Adhvaryu priest offer in this sacrifice to-day’? ‘Three’. ‘Which are those three’? ‘Those that blaze up on being offered, those that make a great noise, and those that sink’. ‘What does he win through them’? ‘Through those that blaze up on being offered he wins the world of the gods, for this world shines, as it were. Through those that make a great noise he wins the world of the Manes, for this world is full of uproar. And through those that sink he wins the human world, for this world is lower’.

” *how many kinds of oblations will the Adhvaryu offer in this sacrifice to-day’?*”

Yajnavalkya is asked details of the offerings that will be made in that day’s ceremony, he answers :-

” *Three... Those that blaze up on being offered, those that make a great noise, and those that sink* “

” *What does he win through them?* ”

Yajnavalkya is again asked what the rewards will be for these offerings. With the descriptive aid of symbols the answer is given, :-

the “*worlds of the gods...the world of the manes...the world of men*”.

“*Through those that blaze up on being offered he wins the world of the gods, for this world shines, as it were*”.

“*Through those that make a great noise he wins the world of the Manes, for this world is full of uproar.*”

“*And through those that sink he wins the human world, for this world is lower*”.

These three worlds (Consciousness), are still the same “*worlds*” or forms of creation, this is because we are still talking of the practice of various rites for results or gain.

Cause, effect, win, or gain are considerations of duality and are all part of the Maya of material creation through which one will not transcend the material realm.

3.1.9 ‘Yajnavalkya’, said he, ‘through how many gods does this Brahman from the right protect the sacrifice to-day’? ‘Through

one'. 'Which is that one'? 'The mind. The mind is indeed infinite, and infinite are the Visvadevas Through this meditation the aspirant wins an infinite world'.

"Brahman from the right"

This Brahman refers to the priest seated to the right of the officiator of the ceremony.

"through how many gods does this Brahman...protect the sacrifice"

Yajnavalkya answers :-

"Through one'. 'Which is that one'? 'The mind. The mind is indeed infinite"

All of mans gods are merely a projection of his desires :-

(these are all his projection, for he is all the gods. Brihadaranyaka Upanishad 1.4.6.)

This is the mind of the desiring man (vital force).

"and infinite are the Visvadevas".

The "*Visvadevas*" are all the gods of the Vedas, which are further forms of a vital force. Yajnavalkya declares the deity mind (vital force) as the one god to protect the sacrifice. This is because the desiring mind is the vital force that projects all of man's gods. Mans gods are a projection of his desires. Mans desires are infinite.

"Through this meditation the aspirant wins an infinite world".

But, as in the previous verses it should be known that all worlds are of the material realm, as are the "*Visvadevas*" or vital force.

3.1.11 ‘Yajnavalkya’, said he, ‘how many classes of hymns will the Udgatr chant in this sacrifice to-day?’ ‘Three classes’ Which are those three?’ ‘The preliminary, the sacrificial, and the eulogistic hymns as the third’. ‘Which are those that have reference to the body?’ ‘The Prana is the preliminary hymn, the Apana is the sacrificial hymn, and the Vyana is the eulogistic hymn’. ‘What does he win through them?’ ‘Through the preliminary hymns he wins the earth, through the sacrificial hymns he wins the sky, and through the eulogistic hymns he wins heaven’. Thereupon the Hotr Asvala kept silent.

” how many classes of hymns will the Udgatr chant in this sacrifice to-day?”

Yajnavalkya answers three classes and names them :-

” Three classes... The preliminary, the sacrificial, and the eulogistic hymns as the third”

” Which are those that have reference to the body?”

Yajnavalkya describes how the three classes relate to the body :-

“The Prana is the preliminary hymn, the Apana is the sacrificial hymn, and the Vyana is the eulogistic hymn”

The Prana is the inward breath, the Apana is the outward breath, and the Vyana is the turning breath.

These three also symbolise a vital force of material desire.

” *What does he win through them?* ”

Yajnavalkya proceeds to describe what is won through each hymn :-

“Through the preliminary hymns he wins the earth, through the sacrificial hymns he wins the sky, and through the eulogistic hymns he wins heaven”.

As explained, these three worlds (Consciousness) are of the material realm.

These hymns are forms of meditation that are associated with the sacrificial rites. As before the performer of rites with meditation “*wins*” the three corresponding worlds of the material realm. Yajnavalkya has explained the relevance of each.

Exhausted of further questions with which to test Yajnavalkya, Asvala kept silent.

Section 2.

The previous section explained the need and the means to avoid becoming attached to the phenomenon of creation whilst carrying out ones duties. Here we speak of that attachment and bondage to sense objects Grahas as a form of bondage or death.

3.2.1 Then Artabhaga, of the line of Jaratkaru asked him.

‘Yajnavalkya’ said he, ‘how many are the Grahas and how many

are the Atigrahas?’ ‘There are eight Grahas and eight Atigrahas ‘ ‘Which are those eight Grahas and eight Atigrahas?’

Facing a new questioner Yajnavalkya is asked to list the Grahas (sense organs) and Atigrahas (sense objects).

With that first desire for mind and body (Creation) through which the ultimate desire to experience worldly knowledge could be realised came the faculties of sense, (taste and so forth).

Particular forms of worldly knowledge are made manifest as particular sense objects, called here “*Atigrahas*”.

The means of gaining the conscious experience of each particular manifestation of worldly knowledge (sense objects) is through corresponding particular organs of sense, called here “*Grahas*”.

It follows that worldly experience, in Consciousness, occurs on the coming together, as it were, of sense and sense object. This coming together is described here as the bond of means and purpose between the “*Atigrahas*” and the “*Grahas*”.

Considering that material existence was brought about by the very desire for material experience then the unsupervised mind naturally assumes it is its job to seek these experiences.

Due to the mind assuming the role of seeking life experience through the senses, the mind endows an importance and reality to material objects. The deluded mind becomes attached

to material values and standards.

The mind properly supervised by an intellect refined through [Buddhi](#) becomes the servant of the intellect through which the ultimate unreality of material sense existence can become known.

But, until mind is brought under proper supervision the attraction and bonding of “*Grahas*” and “*Atigrahas*” lead the mind into assuming ones identity is limited to this material world existence, which is the death of ones true identity with the Divine Absolute, which transcends this material experience and the range of the “*Atigrahas*” and the “*Grahas*”.

The highest existence is Being itself. That is, to the Consciousness that is detached from desires and the senses the highest experience of existence is one of pure observation. Events rise up and come to pass in Consciousness. To the extent that one is detached from these events is the extent to which the witness is experienced. This witnessing is the nearest to True Bliss that one can experience in Creation. But this bliss is subtle.

The pleasures derived through the misuse of the senses are gross material “pleasures” or experiences and quickly become desires needing to be repeated. These desires become needs because the passive subtle bliss of the witness is numbed and lost under the driving desires of sense pleasures.

The subtle being and bliss of the witnessing Consciousness is closest to our true Selves. This closeness is lost or forgotten when the desires of the senses are assumed to be our true selves and purpose.

Most lives are experienced entirely within the narrow cage of the senses. The

unbounded reality of Existence itself is beyond the senses so if the unreality of material sense existence remains unseen then there will be no movement in Consciousness towards the higher realisation of the eternal reality of the non-dual Divine.

The attachment to our senses, the acceptance of our purpose as being the satisfaction of these senses is as said a form of death of our true selves and true purpose. This is a meaning of this section.

3.2.2 The Prana (nose) indeed is the Graha, it is controlled by the Atigraha, the Apana (odour), for one smells odours through the Apana (the air breathed in).

Yajnavalkya names odour carried on the air breathed in as the controller of the sense of smell.

As an experience in Consciousness of material life the sense of smell is designed for its matching sense object “odour”.

These two, sense of smell and odour together form a bond of purpose or experience which can become a form of bondage itself because it is mistaken to be part of one’s true purpose. This natural “linking” or “bond” between the “*Grahas*” and its “*Atigrahas*” as a form of misleading attachment within the unreal material realm is true of all the following senses.

3.2.3 The organ of speech indeed is the Grahas it is

controlled by the Atigrahas, name, for one utters names through the organ of speech.

Yajnavalkya names the desire to speak as the controller of speech.

Speech sounds the “*name*” of one's desire. Desire leads one deeper into the material realm.

4. The tongue indeed is the Graha it is controlled by the Atigrahas, taste, for one knows tastes through the tongue.

Yajnavalkya names taste as the controller of the tongue.

The desire for the food of the material realm symbolises the vital force of desire for material gain.

3.2.5 The eye indeed is the Graha it is controlled by the Atigrahas, colour, for one sees colours through the eye.

Yajnavalkya names colour as the controller of the sense of sight. Colour represents material form. Material form represents the object of desire.

3.2.6 The ear indeed is the Graha it is controlled by the Atigrahas, sound, for one hears sounds through the ear.

Yajnavalkya names sound as the controller of the sense of hearing. The sense of hearing represents the dimensions of the material universe. Attachment to hearing is attachment or desire for creation. AUM (desire) is the sound of Creation.

3.2.7 The mind indeed is the Grahas it is controlled by the Atigrahas, desire, for one wishes desires through the mind.

Yajnavalkya names desire as the controller of the mind. It is through the mind that desire arises for the material of creation, this is the mind of a vital force. The vital force is the material desire which keeps one trapped in the creation cycle. The mind as the controller of all the senses is the mind that feeds a vital force of desire through those senses.

3.2.8 The hands indeed are the Graha they are controlled by the Atigrahas, work, for one does work through the hands.

Yajnavalkya names work as the controller of the hands.

Work is the means of gaining ones desires through further creation. This is the delusion of the vital force and ignorance.

3.2.9 The skin indeed is the Graha it is controlled by the Atigrahas, touch, for one feels touch through the skin. These are the eight Grahas and eight Atigrahas.

Yajnavalkya names touch as the controller of the skin.
Sense awareness of physical being for pleasure is the meaning here.

“These are the eight Grahas and eight Atigrahas”

So Yajnavalkya has explained the eight forms of sense bondage.

3.2.10 ‘Yajnavalkya’, said he, ‘since all this is the food of death, who is that god whose food is death?’ ‘Fire is death; it is the food of water. (One who knows thus) conquers further death.’

“... all this is the food of death”

The senses search for their corresponding material objects that provide the information of their existence relative to that range of sense. Because the particular sense is designed for a

particular material object there is a form of pleasure to be had at the time of that sensual event.

This fulfilment of purpose and the pleasure sense interaction gives can lead to the mind becoming attached to these events, which leads the mind to assume its own identity and purpose in seeking further material pleasure.

This attachment through the mind gives a reality to the material world and an unreal identity for the mind. This false way is the way of death for ones true purpose of discriminating the real from the unreal to find the way back home to The Absolute.

Also all of the material forms of creation known through the senses are mortal, including the sense organs themselves, and are subject to decay and death, which means “*all this*” will be “eaten”, as it were, by death is the meaning.

“who is that god whose food is death?”

There is no such god of death even within the delusion of duality and vital force.

Artabhaga wishes to know where the dead person goes to, or what god looks after the dead, or is there an end to death?

Artabhaga is trying to seek a reality or an immortality within the material realm of the universe.

Artabhaga imagines reality as a duality.

“Fire is death.”

This part of Yajnavalkya’s answer means that fire symbolises the creation of material form. Material form is itself transient, mortal and therefore represents inevitable death (of that form).

“it is the food of water.”

“Water” here means the unformed (liquid) but manifest material of the universe (creation).

It is to this pool of material that all forms return to on the “death” (decay) of those forms. It is from this pool of material (energy), supported from The Knowledge of the Absolute, that vital force or desire for ongoing creation takes up new forms, as a new pot is formed from clay.

Such material is replenished or “fed” by the death of forms and it is from this pool or “water” of material that the “fire” of creation creates the objects or forms of ongoing desire.

“One who knows thus conquers further death.”

In fact of course ultimately death is merely the coming to rest, in Consciousness, as that immortal unmanifest Absolute Knowledge along with all the [Maya](#) of Creation.

But the subject here is the form of death due to sense bondage (Grahas and Atigrahas). One who understands this form of death seeks the means to control the senses and *“conquers further death”* (from sense bondage).

Regarding the above question from Artabhaga, he specifically asked *“who is that god whose food is death?”*

Yajnavalkya’s answer did not name such a god (because such a god does not exist) but described water as the eater of death, the meaning of which has been described above.

3.2.11 ‘Yajnavalkya,’ said he, ‘when this (liberated) man dies, do his organs go up from him, or do they not?’ ‘No’, replied Yajnavalkya, ‘(they) merge in him only. The body swells, is inflated, and in that state lies dead’.

The man in question has been described as “*liberated*” from sense bondage only, liberated from material desire.

Liberation from the ignorance of the forgetting of one’s true identity with the Non-Dual Absolute, that arose through Consciousness experiencing birth into the world following that original desire for worldly knowledge, has not been explained.

Freedom from desire enables renunciation. Through renunciation and meditation one may come to realise the Absolute Self, but as said this has not been explained.

We feel it would be unrealistic of the Sruti to have Artabhaga talk of Self Realisation following liberation from the senses only.

“when this (liberated) man dies, do his organs go up from him, or do they not?”

Considering our above view we need to be aware of what is being discussed here :-

“his organs” only truly exist in Consciousness as the functioning principle that is the Absolute Self, which is the Eternal Organ of the projected material organ of the man.

The man exists eternally as “name” which means as Absolute Knowledge (“name”).

Therefore *“his organs”* only truly exist within the Absolute Self Consciousness as name or knowledge. The projected material form of the man is mortal and decays accordingly.

With regards to what is being discussed here :-

The man described as liberated from sense bondage only, remains unaware of his true non-dual identity with the Absolute Self.

This man in question still needs to realise the truth of the Non-Dual Absolute in order to recognise, in Consciousness, his way to return home to Absolute Consciousness.

Therefore such a man will need to once again take up another body, in Consciousness, to experience the higher Consciousness of renunciation leading to Self Realisation.

The man who is truly liberated is the man who has realised, in the conscious experience of this life, the reality of the Non-Dual Absolute Self. This Realised man, after the death of his form his “*his organs*” will remain (“*merge*”) with the unmanifest (Absolute) knowledge (“name”) of his being. That is another form will not be taken up and he will not return to the creation cycle.

Once more let us consider Artabhaga’s question in the light of the above description of events. :-

this (liberated) man dies, do his organs go up from him, or do they not?”

The words forming Artabhaga’s question do not have the sound of a knower of Brahman. Artabhaga’s assumption of events in his question have no support in the teachings of the realised Sage.

Artabhaga’s question seems flawed due to its lack of authentic understanding.

Artabhaga’s question displays no knowledge of the true liberation of Self Realisation. Artabhaga’s question assumes a duality of existence in which the “man”, on gaining liberation, goes “*up*”.

This lack of understanding by Artabhaga, or need for tuition, will be recognised by

Yajnavalkya who will finally take Artabhaga aside to discuss this with him.

“No”, replied Yajnavalkya, “(they) merge in him only. The body...lies dead”

Yajnavalkya answers no, the organs, as part of the material body lie dead and decays (swells). That is the form of the organs *“they merge in him only”* as the one body and decays as the one form.

The reality of Existence being Consciousness and knowledge as a singularity means that The Self, the true existence, remains unmoved when the unreal material form of the body returns as unmanifest knowledge.

3.2.12 ‘Yajnavalkya’, said he, ‘when this man dies, what is it that does not leave him?’ ‘Name. The name indeed is infinite, and infinite are the Visvadevas He (who knows thus) wins thereby verily an infinite world’.

” when this man dies, what is it that does not leave him?”

The statement in the previous verse that the complete form including the organs of a dead man merge and decay, leads to Artabhaga’s next question.

Artabhaga asks Yajnavalkya what it is of the dead man that does not die? What is it that is infinite?

Yajnavalkya replies. :-

“The name indeed is infinite”

This does not literally mean the individuals name in the worldly sense. The Eternal infinite name that is the knowledge in Consciousness that projects the form into being is meant here.

The projected knowledge that is the form of the man conforms to the laws of Creation and “dies.” But the Absolute knowledge that projected that form, and all it represented in Consciousness, Exists Eternally.

But Yajnavalkya adds the next statement. :-

“and infinite are the Visvadevas”.

The man who associates himself with the Visvadevas (vital force) is still only conscious of the material world and the gods of his infinite desires, even after becoming liberated from the form of death that results from the bondage of the senses.

“He (who knows thus) wins thereby verily an infinite world”

He who only knows or meditates on the deities of his desires may gain rebirth into an infinite world (higher Consciousness), but he will not transcend the world.

3.2.13 ‘Yajnavalkya’, said he, ‘when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in the herbs, that on the head in the trees, and the blood and the seed are deposited in water, where is then the man?’ ‘Give me your hand, dear Artabhaga, we will decide this between

ourselves, we cannot do it in a crowd.’ They went out and talked it over. What they mentioned there was only work, and what they praised there was also only work. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Artabhaga, of the line of Jaratkaru, kept silent.

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The kind and wise teacher Yajnavalkya realised this saying :-

*“Give me your hand, dear Artabhaga, we will decide this between ourselves”
“What they mentioned there was only work”*

The subject here is Karma. They discussed this liberated man in question. He was described as liberated from sense bondage only. Being bound to desire through his senses led to this man working to satisfy his senses, such work results in the karma that keeps one experiencing birth.

This liberated man still works to flourish in the material world. We know that this man, in Consciousness, is still limited to a worldly understanding because he has not been explained to us as Self Realised which is the ultimate liberation from duality and ignorance.

Consequently his real work remains unfinished in this life. That is, work in terms of study, contemplation and meditation to Realise The Absolute Self.

All of this (ignorance of the non-dual Absolute and working to materially flourish) will require and lead to a further life experience, (rebirth due to his working with desire), of fulfilling his duty through right action and meditation to retain the karma to realise the Self. A further life experience of higher Consciousness gained through liberation from sense bondage in this life is the means of attaining to the Absolute Self through understanding the limitations of work and its karma.

“what they praised there was also only work. (Therefore) one indeed becomes good through good work and evil through evil work.”

The only work, or karma, worthy of praise from Yajnavalkya is the work required of a pupil to find his way back home to the Divine Absolute. This is the work or yoga of

purification (from the evils of duality and the forgetting of the Absolute) leading to Self Realisation.

Yajnavalkya the teacher, having taken Artabhaga aside will have discussed (*“praised”*) the importance of *“good”* karma with Artabhaga, who has shown himself, through his question, to be open to the wisdom of Yajnavalkya.

Having been instructed, in private, by Yajnavalkya on the nature of the right work required in order for him to understand the answer to his own question Artabhaga kept silent.

Section 3.

This section demonstrates that the results of ritualistic practices, such as the horse sacrifice, are limited by duality to within relative existence and do not lead to Self realisation.

3.3.1 Then Bhujyu, the grandson of Lahya, asked him.
‘Yajnavalkya’, said he, ‘we travelled in Madra as students, and we came to the house of Pataicala, of the line of Kapi. His daughter was possessed by a Gandharva We asked him, ‘Who are you?’ He said, ‘I am Sudhanvan, of the line of Angiras’.
When we asked him about the limits of the world, we said to

him, ‘Where were the descendants of Pariksit?’ And I ask you, Yajnavalkya, where were the descendants of Pariksit? (Tell me) where were the descendants of Pariksit?’

A Gandharva is an other than human Male nature spirit that can act as messengers between the gods and humans. The limits of the world mean the limits of the universe.

3.3.2 Yajnavalkya said, ‘The Gandharva evidently told you that they went where the performers of the horse sacrifice go.’ ‘And where do the performers of the horse sacrifice go?’ ‘Thirty-two times the space covered by the sun’s chariot in a day makes this world; around it, covering twice the area, is the earth; around the earth, covering twice the area, is the ocean. Now, as is the edge of a razor, or the wing of a fly, so is there just that much opening at the junction (of the two halves of the cosmic shell). (Through that they go out). Fire, in the form of a falcon, delivered them to the air; the air, putting them in itself, took them where the (previous) performers of the horse sacrifice were. ‘Thus did the Gandharva praise the air. Therefore the air is the diversity of individuals, and the air is the aggregate. He who knows it as such conquers further death’. Thereupon Bhujyu, the grandson of Lahya, kept silent.

“we asked him about the limits of the world”

The “world” referred to here means the realm of a vital force or Hiranyagarbha. Yajnavalkya first describes the universe in terms of the scriptural “Cosmic Egg” *“just that much opening at the junction of the two halves of the cosmic shell”* to give an answer to the limits of the universe.

“Tell me where were the descendants of Parikshit?”

The Parikshit were performers of rites and rituals such as the Asvamedha, horse sacrifice. Yajnavalkya explains :-

“Fire, in the form of a falcon, delivered them to the air”

This means they have been reborn “fire” into material form *“delivered them to the air”*.

“the air, putting them in itself, took them where the (previous) performers of the horse sacrifice were”

The association with air describes the performers of rituals and rites in terms of a vital force.

The meaning is the *“performers of the horse sacrifice”*, and any rites and rituals, due to their continuing desire for the world have been reborn into the world with a material form *“the air, putting them in itself”*,

Through this rebirth the performers of rites and so forth follow the same path as all those with material desires *“took them where the (previous) performers of the horse sacrifice were”*

“Thus did the Gandharva praise the air. Therefore the air is the diversity of

individuals, and the air is the aggregate”

The vital force, or Hiranyagarbha, is entwined with the duality and ignorance of rites and rituals and is referred to here as air and Prana, meaning vital force, (the breath “*praise the air*” of life as the desire for worldly life).

this vital force means the material of the universe or Hiranyagarbha as the product of desire. Therefore this material is the same material of all forms “*is the aggregate.*”

And this same material is that from which all individual forms arise “*is the diversity of individuals*”

Thus describing the vital force as resulting from worldly desire and the delusion of duality.

“He who knows it as such conquers further death”

To maintain ones desire for the world is to maintain the desire for rebirth into the cycle of death and rebirth.

One’s true home is unity with the unmanifest Absolute Consciousness.

When Absolute Self Consciousness is realised one allows “*death*” to overtake worldly manifestation.

Surrendering ones form to death without further desire means remaining at rest with Absolute Consciousness. Surrendering to the Absolute is the true way he “*conquers further death*”.

The purpose of this section is to show that meditation with rites and rituals do not lead to the Realisation and reunification with The Self. Rites and Rituals lead only to a rebirth within creation.

Even the performers of the highest ritual of the horse sacrifice can be found still within the

limits of the universe or material creation or Hiranyagarbha, not Moksha is the meaning here.

Section 4.

3.4.1 Then Usasta, the son of Cakra, asked him. ‘Yajnavalkya’, said he, ‘explain to me the Brahman that is immediate and direct, the self that is within all’. ‘This is your self that is within all’. ‘Which is within all, Yajnavalkya?’ ‘That which breathes through the Prana is your self that is within all. That which moves downwards through the Apana is your self that is within all. That which pervades through the Vyana is your self that is within all. That which goes out through the Udana is your self that is within all. This is your self that is within all’.

“explain to me the Brahman that is immediate and direct, the self that is within all”.

Yajnavalkya is asked to explain the self that is within all. Quite literally, All This is the Absolute Brahman, The Self, so Yajnavalkya is being asked to describe unity in dualistic terms, that is, individuals manifesting as the one Self, or, the Absolute Self manifesting as the self of all. Usasta is asking Yajnavalkya to objectify the Absolute.

“This is your self that is within all.”

Yajnavalkya’s answer is enigmatic but accurate. Yajnavalkya knows that Usasta has more work to do before he will understand. But the simple truth remains. In order to convey this simple truth Yajnavalkya’s first answer to all such questions will be *“This is your self that is within all”*. because the reality of the Self will not become any clearer simply through the use of more words alone.

“Which is within all, Yajnavalkya?”

“That which breaths”

Means The One Self which is the existence of breathing itself, is your self

“That which moves downwards”

Means The One Self which is this moving downwards itself, is your self

“That which pervades through the Vyana”

Means The One Self which is enabling pervading through the Vyana to exist, is your self.

“That which goes out through the Udana”

Means The One Self which is enabling going out through the Udana to exist, is your self.

“This is your self that is within all. “

Means that All This is the Self

3.4.2 Usasta, the son of Cakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct-the self that is within all’. ‘This is your self that is within all’. ‘Which is within all, Yajnavalkya?’ ‘You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable’. Thereupon Usasta, the son of Cakra, kept silent.

Yajnavalkya’s answers are plain considering the duality of words describing non duality.

When told that “*this is yourself that is within all*” Usasta displayed the common problem of duality. Instead of seeking within for That immediate Self Usasta still asks for it to be explained to him objectively.

Here Yajnavalkya answers :-

“*You cannot see that which is the witness of vision*”
Because not only is The Self the witness of vision, it is the seeing principle.

“*you cannot hear that which is the hearer of hearing*”
Because not only is the Self the witness of hearing, it is the hearing principle

“*you cannot think that which is the thinker of thought*”

Because not only is The Self the witness of thoughts and thinking, it is the thinking principle.

“you cannot know that which is the knower of knowledge”

Because not only is The Self the Being of knowledge, Absolute knowledge is the Self.

It is well known that an eyeball cannot see itself. All that can be achieved is for the eyelids to close and to meditate using inner vision to gain the light of understanding.

Section 5.

3.5.1 Then Kahola, the son of Kusitaka, asked him.
‘Yajnavalkya’, said he, ‘explain to me the Brahman that is immediate and direct the self that is within all’. ‘This is your self that is within all’. ‘Which is within all, Yajnavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this

strength as well as scholarship, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kusitaka, kept silent.

The priests repeatedly press Yajnavalkya for another answer to the same question because they have not yet understood his first answer and they do not realise or accept that full understanding cannot be given in words alone.

“This is your self that is within all.”

The Sruti has Yajnavalkya repeat this same sentence three times for three questions in succession. This repetition has a meditative quality. This sentence is a complete answer to the question but due to its simplicity it is not heard by the priests. Through its repetition the Sruti has planted the truth for its audience and the understanding and recognition of this truth will come to fruition.

“This is your self that is within all”.

“This is...”

“This”, this very awareness, this immediate entity, this Consciousness, this I am, this very existence that Is.

...(is) *“your self”*

Is “*yourself*”, You are the Self, your being, This that only “I” can confirm, this is your self, there is nothing else of you other than your conscious awareness of “*your self*”.

“that is...”

The Self Is, it is, this truth stands alone

...(is) “within all”

This awareness, this Consciousness, is what meets its identity in all. This that exists here, this self is the same Consciousness and knowledge that exists as All. This “*self*” is the Self of All. This Self is this immediate Existence.

Statements of truth repeated regularly, reliably, predictably will be recognised meditatively. This is a result of the Sruti’s presentation here.

“(but) Which is within all, Yajnavalkya”?

“That which transcends hunger and thirst, grief, delusion, decay and death”.

This Consciousness as Self is what transcends material creation is Yajnavalkya’s meaning. Hunger and thirst, grief, delusion, decay and death are of the Conscious experience of creation, all within creation is transient therefore mortal. All that is mortal is subject to loss illness and death.

“Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life.”

Why do the realised renounce desires? Because for the realised there is nothing desirous within Creation, The Eternal Self is known to be all that has true existence, The realised

have no further needs due to being free from the desires of the senses.

“That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires.”

Before Self Realisation, creation the universe and this earth were seen as the reality. Producing sons was seen as ones purpose in extending ones line and claiming ones share of the earth, living on through Sons and grandsons and preserving family wealth. What the realised now understand is the implication of the transience of Creation. Working to achieve higher worldly status is seen to be the delusion of desire and the extending of such ignorance through further Creation, there is nothing of true worth here. Transience makes things valueless which makes desires valueless. Truth and immortality, the reality of our true self, lies with the Absolute Self, the Realised man knows this and rests in that knowledge.

“Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge”

One needs strength to rest in the face of the actions of the deluded and to not be moved by them. Those with an understanding of life that is seen through learned worldly knowledge assume that knowledge elevates themselves to positions of worldly authority, but this authority rests on the transience and decay of duality, this authority can only preserve ignorance. In fact they are those that are as yet ignorant of the Absolute Non-Dual Self, God, Brahman. This society of deluded people, the greater majority, seek self preservation through gain over others, due to the delusion of perceived duality they fear others. This delusion measures worth and respects status. This delusion insists on

possessions and judges the actions of others accordingly.

“having known all about this strength as well as scholarship, he becomes meditative”

The Realised man is supported in his apparent difference from society by his knowledge of the Absolute. This absolute understanding is his strength and his Truth. The Realised naturally move closer to the source or being of Truth through meditation.

“having known all about both meditateness and its opposite, he becomes a knower of Brahman”.

The opposite to meditateness is to be enslaved through the outward looking senses and their desires. Desires include all the “needs” of deluded society such as status, power and fame. Through meditation and inner journeying the wise uncover the Truth of The Absolute Brahman, the Non-Dual Self.

“How does that knower of Brahman behave? Howsoever he may behave, he is just such.”

Yajnavalkya indicates that the knower of Brahman will be guided by this knowledge of the Absolute alone. As stated above the Realised man will not be moved by the conventions of a deluded society. The Realised man will take a thousand cows if he thinks he will. The Realised man will give away ten thousand cows and his life if he thinks he will. Only the Self Realised will understand the meaning of this.

A general understanding of this section is that the Self or the Absolute will only be revealed with the renouncing of all worldly concerns or desires.

Section 6.

3.6.1 Then Gargi, the daughter of Vacaknu, asked him. 'Yajnavalkya she said, 'if all this is pervaded by water, by what is water pervaded?' 'By air, O Gargi'. 'By what is air pervaded?' 'By the sky, O Gargi'. 'By what is the sky pervaded?' 'By the world of the Gandharva O Gargi'. 'By what is the world of the Gandharva pervaded?' 'By the sun, O Gargi'. 'By what is the sun pervaded?' 'By the moon, O Gargi'. 'By what is the moon pervaded?' 'By the stars, O Gargi'. 'By what are the stars pervaded?' 'By the world of the gods, O Gargi'. 'By what is the world of the gods pervaded?' 'By the world of Indra, O Gargi'. 'By what is the world of Indra pervaded?' 'By the world of Viraj, O Gargi'. 'By what is the world of Viraj pervaded?' 'By the world of Hiranyagarbha, O Gargi'. 'By what is the world of Hiranyagarbha pervaded?' He said, 'Do not, O Gargi, push your inquiry too far, lest your head should fall off. You are questioning about a deity that should not be reasoned about. Do not, O Gargi; push your inquiry too far'. Thereupon Gargi, the

daughter of Vacaknu, kept silent.

“By what is the world of Indra pervaded?...By the world of Viraj...by what is the world of Hiranyagarbha pervaded?..”

Gargi's line of questions tests Yajnavalkya's knowledge of the deities representing the cause and maintenance of the universe up to the highest deity. Gargi's idea is to arrive at cause and responsibility for Creation whom she understands from her teaching to be Brahman.

All of man's deities are a projection of his own desires.

Man's desires within material creation are described as vital force.

Therefore the concept of all deities are dependent on a vital force.

Therefore the vital force of desire pervades all deities.

The highest deity here is Hiranyagarbha.

That first desire for worldly experience that moved Absolute Knowledge into manifestation became a vital force of material desire in the realm of material creation.

That vital force was named Hiranyagarbha.

“Do not, O Gargi, push your inquiry too far, lest your head should fall off.”

Yajnavalkya's warning means :-

Creation itself is proof of the Existence of the Non-Dual Absolute Brahman, but the Absolute Brahman Itself is unknowable.

This Creation is attributed to desire but the Absolute Brahman, being the entirety of Existence, transcends desire. This is all that can be known.

For Gargi to “push” her “inquiry too far” into this area would risk her going beyond

what could “reasonably” be discussed (*“should not be reasoned about”*). This would risk her losing her learned reputation *“lest your head should fall off”*.

Yajnavalkya’s warning saved Gargi from her own enthusiasm.

The need for Yajnavalkya to stop Gargi indicated that although Gargi had learned the scriptures she had not yet gained their full wisdom or she would have felt the rising risk of what she was about to run into, but at the same time she was wise enough to heed Yajnavalkya.

This event shortened Gargi’s questioning. Gargi will resume her questioning of Yajnavalkya in section 3.8.1 where she will reveal her intelligence and knowledge of Brahman.

Section 7.

This section explains the vital force as the material continuity of forms. Through describing the vital force as recurring material desire the Absolute Self is explained as the Divine “self” that is the immortal knowledge that is the inner controller of all mere mortal material form.

3.7.1 Then Uddalaka, the son of Aruna, asked him.
‘Yajnavalkya’, he said, ‘in Madra we lived in the house of
Pataficala Kapya (descendant of Kapi), studying the scriptures

on sacrifices. His wife was possessed by a Gandharva. We asked him who he was. He said, ‘Kaban-dha, the son of Atharvan’. He said to Patāficala Kāpya and those who studied the scriptures on sacrifices, ‘Kāpya, do you know that Sūtra by which this life, the next life, and all beings are held together?’ Patāncala Kāpya said, ‘I do not know it, sir’. The Gandharva said to him and the students, ‘Kāpya, do you know that Internal Ruler who controls this and the next life and all beings from within?’ Patāncala Kāpya said, ‘I do not know Him, sir’. The Gandharva said to him and the students, ‘He who knows that Sūtra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the beings, knows the self, and knows everything’. He explained it all to them. I know it. If you, Yājñavalkya, do not know that Sūtra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off’. ‘I know, O Gautama, that Sūtra and that Internal Ruler’. ‘Any one can say, ‘I know, I know’. Tell us what you know’.

The Absolute Brahman or Absolute Self has previously been properly explained as the (apparent) individual “self” that is within all.

Now with this section a vital force as the thread or Sūtra that materially enables the continuity of form is also considered but this time the “self” is described as the internal

ruler of that vital force (thread, Sutra) and the vital force is the material form. The meaning is, the form of material creation is intelligently arranged or responsive (being the projection of Absolute Knowledge). The manifest material form is a material vital force of desire (for that form). The material vital force is being described here as the thread (Sutra) that holds (stitches) together all material forms; But, it is being explained that the Absolute Brahman or Self is in reality the intelligence or Consciousness or internal ruler as the Self of the material form manifesting as “self”. The last verse of this section (3.7.23) defines this “self” as *“There is no other witness but Him...your own immortal self”*. thereby defining this “self” under discussion as the Absolute “Self” and at the same time showing that the vital force the ignorant assume is a divine self existing within them is false.

3.7.2 He said, ‘Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu’. ‘Quite so, Yajnavalkya. Now describe the Internal Ruler’.

“Vayu, O Gautama, is that Sutra”

“Vayu” or breath of life or vital force is as described above what maintains or holds together the chain or cycle of material existence.

“Through this Sutra or Vayu this and the next life and all beings are held together”

The vital force has been properly explained as material desire, it is Hiranyagarbha, Hiranyagarbha is the Sutra. This Sutra or vital force of material desire resulted from that first desire to experience worldly knowledge.

It has also been explained that the ongoing conscious desire (vital force) to work and flourish in the world is what leads to the experience of rebirth into the world for the “*next life*” experience to continue with ones work and desires.

The vital force of material desire holds all beings together through procreation and rebirth.

“Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu”

When the material form of a man dies the material decays and falls apart. But one can say that this material form has only been “*loosened*” because the ongoing desire, in Consciousness, for material existence is the Sutra or stitch that will bring together another material form with rebirth.

“Quite so, Yajnavalkya. Now describe the Internal Ruler”

3.7.3 He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self.

There is not the form of an earth (or anything rising from the earth) and a separate ruler, neither internal nor external.

This is said here for the purpose of understanding, it is the reality the following verses have to be based on.

The Self alone exists as The Singularity, The Self is Absolute Knowledge and Consciousness alone.

This is simply to state that the reality is that this earth, this form, is in fact the so called internal ruler “Itself.” There is no inside and no outside due to the reality of the non-dual Self.

That The Self through love becomes the forms of Creation is central to the understanding of these verses.

Through love, it seems, the Absolute Self submits to a forgetting or Maya through which the forms of desire, the forms of Creation are manifested in consciousness.

The love named here is the True Divine Love that knows and trusts that all will be remembered and returned home to as The Absolute Alone.

The forgetting is the forgetting of an actor who when playing the role of a beggar too well, forgets that he is really an actor or even a king.

The forms of creation behave according to the script or Knowledge of the play of creation, this can be called their nature.

Considering the forms that are the subject of these verses, the earth or the nose and so forth, they are in reality the knowledge, or the script that is the Absolute Self being or acting out the role of Earth or Nose as it were.

In this play of creation these forms know themselves (as it were) as the earth or nose and so forth. These are their roles, their nature in accordance with the will or knowledge of the Self.

This earth, or this nose has no true individual Existence. What does not truly exist cannot truly be a knower. The Self Alone is the only True Knower, The Absolute Self is the Eternal Witness.

Even though in reality the form is the Self It does not know The Self because *it* is The Self being the self of the form.

When we come to consider sentient beings, humans, then through discrimination, reason, divine grace, a teacher, yoga and meditation one can become aware of the transience of forms and thus the Existence of The Eternal Self, one can become “Self Realised.” But even the Self Realised Sage can only know *of* the Self, he cannot know the Self Itself. The Sage is still a form in the play, He is the projection or creation of the Self that will proceed according to the play, or script, or nature, or internal ruler, or the knowledge that is the Absolute Self.

The Realised Sages know this. We are given this Sruti to explain the nature of Existence.

3.7.4 He who inhabits water but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) or submitted itself

to being, as water. Being the projected knowledge that is water this water will have the nature of water. Until the time comes for return to The Absolute This water, Being only a form of knowledge, cannot be that which knows . Water does not truly know because water does not have true existence. The Absolute Alone is true Existence. The following verses continue with the same meaning.

3.7.5 He who inhabits fire but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as fire. Being the projected knowledge that is fire this fire will have the nature of fire. Until the time comes for return as The Absolute this fire is Knowledge only. As form it has no true existence therefore cannot truly “Know” The Self Alone is the Knower.

3.7.6 He who inhabits the sky but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the sky. Being the projected knowledge that is the sky this sky will have the nature of the sky.

This sky is name and form only. It is the Self being the self of this form. This form cannot know . “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the Knower of All.

3.7.7 He who inhabits the air but is within it, whom the air does not know, whose body is the air, and who controls the air from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the air. Being the projected knowledge that is the air this air will have the nature of the air. This air is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the Knower of All.

3.7.8 He who inhabits heaven but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as heaven, Being the projected knowledge that is heaven this heaven will have the nature of heaven. This heaven is name and form only. It is in reality the Self being the self of this form. This

form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

3.7.9 He who inhabits the sun but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the sun, Being the projected knowledge that is the sun this sun will have the nature of the sun. This sun is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

3.7.10 He who inhabits the quarters but is within them, whom the quarters do not know, whose body is the quarters, and who controls the quarters from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the quarters (all the dimensions of the universe), Being the projected knowledge that is the quarters these quarters will have the nature of the quarters.

These quarters are name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

3.7.11 He who inhabits the moon and stars but is within them, whom the moon and stars do not know, whose body is the moon and stars, and who controls the moon and stars from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the moon and stars, Being the projected knowledge that is the moon and stars these moon and stars will have the nature of the moon and stars.

These moon and stars are name and form only. It is in reality the Self being the self of these forms. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

3.7.12 He who inhabits the ether but is within it, whom the ether does not know, whose body is the ether, and who controls the ether from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the ether, Being the projected knowledge that is the ether this ether will have the nature of the ether. This ether is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

3.7.13 He who inhabits darkness but is within it, whom darkness does not know, whose body is darkness, and who controls darkness from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as darkness, Being the projected knowledge that is darkness this darkness will have the nature of darkness. This darkness is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

3.7.14 He who inhabits light but is within it, whom light does not know, whose body is light, and who controls light from within, is the Internal Ruler, your own immortal self. This much with reference to the gods. Now with reference to the beings.

The Self of all (here the internal ruler) has projected itself (Knowledge) as light, Being the projected knowledge that is light this light will have the nature of light. This light is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

“This much with reference to the gods.”

“Now with reference to the beings.”

3.7.15 He who inhabits all beings but is within them, whom no being knows, whose body is all beings, and who controls all beings from within, is the Internal Ruler, your own immortal self. This much with reference to the beings. Now with reference to the body.

All beings are name and form only. They are in reality the Self being the self of all forms. These forms cannot know “theirSelf”. because their forms have no true individual existence. The Absolute Self Alone is the only true Knower.

“This much with reference to the beings.”

“Now with reference to the body.”

3.7.16 He who inhabits the nose but is within it, whom the nose does not know, whose body is the nose, and who controls the nose from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the nose, Being the projected knowledge that is the nose, the nose will have the nature of being a nose. This nose is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower. The Absolute Self is the principle of smelling. The Absolute is the Nose of the nose.

3.7.17 He who inhabits the organ of speech but is within it, whom the organ of speech does not know, whose body is the organ of speech, and who controls the organ of speech from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the organ of speech, Being the projected knowledge that is an organ of speech, this organ of speech will have the nature of an organ of speech. This organ of speech is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

The Absolute Self is the principle of speech. The Absolute is the Speech of speech.

3.7.18 He who inhabits the eye but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the eye, Being the projected knowledge that is the eye this eye will have the nature of an eye. This eye is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower. The Absolute Self is the principle of seeing. The Absolute Self is the Eye of the eye.

3.7.19 He who inhabits the ear but is within it, whom the ear does not know, whose body is the ear, and who controls the ear from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the ear, Being the projected knowledge that is the ear this ear will have the nature of an ear. This ear is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The

Absolute Self Alone is the only true Knower.

The Absolute Self is the principle of hearing. The Absolute Self is the Ear of the ear.

3.7.20 He who inhabits the mind (Manas) but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as mind, Being the projected knowledge that is the mind this mind will have the nature of mind.

This mind is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower.

The Absolute Self is the principle of thinking. The Absolute Self is the Mind of the mind.

3.7.21 He who inhabits the skin but is within it, whom the skin does not know, whose body is the skin, and who controls the skin from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the skin, Being the projected knowledge that is the skin this skin will have the nature of skin.

This skin is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower. The Absolute Self is the principle of sense. The Absolute Self is the Sense of sense.

3.7.22 He who inhabits the intellect but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, is the Internal Ruler, your own immortal self.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the intellect, Being the projected knowledge that is the intellect this intellect will have the nature of intellect.

This intellect is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence. The Absolute Self Alone is the only true Knower. The Absolute Self is the principle of intellect. The Absolute Self is the Intellect of the intellect.

3.7.23 He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and

who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddalaka, the son of Aruna, kept silent.

The Self of all (here the internal ruler) has projected itself (Knowledge) as the organ of generation, Being the projected knowledge that is the organ of generation this organ of generation will have the nature of the organ of generation.

This organ of generation is name and form only. It is in reality the Self being the self of this form. This form cannot know “itSelf”. because this form has no true individual existence.

The Absolute Self Alone is the only true Knower.

The Absolute Self is the principle of procreation. The Absolute Self is the Procurator of procreated.

The Self has no form but all forms are the Self. To look at another form living and acting he would seem complete, that form imagines itself to be complete because it imagines it knows itself because the empirical evidence supports this limited understanding that leads to duality.

All forms, all within creation, although in reality are of the Absolute Self and in themselves are empty of true existence could be said to be “Strung on the Self” and

supported by the Self like beads on a string.

The Self of all (here the internal ruler) is never known or witnessed because The Self is the One Existence, The Eternal Knowledge.

Section 8.

3.8.1 Then the daughter of Vacaknu said, ‘Revered Brahmanas, I shall ask him two questions. Should he answer me those, none of you can ever beat him in describing Brahman’. ‘Ask, O Gargi’.

Previously, in paragraph 3.6.1 above, Yajnavalkya had cause to halt Gargi’s questioning because she had risked asking direct questions of the unknowable Absolute Brahman or God (by seeking to reason on Hiranyagarbha or the cause of creation). Now, Gargi is respectfully warning Yajnavalkya that she has carefully rethought her question.

3.8.2 She said, ‘I (shall ask) you (two questions). As a man of Benares or the King of Videha, scion of a warlike dynasty, might string his unstrung bow and appear close by, carrying in his hand

two bamboo-tipped arrows highly painful to the enemy, even so, O Yajnavalkya, do I confront you with two questions. Answer me those’. ‘Ask, O Gargi’.

Gargi is warning Yajnavalkya that her two questions will be calculated, unmerciful and to the point. They are designed to pierce the enemy (any imposter) to expose his knowledge. The intention of the Shruti here, through Gargi’s elaborate warning, is to highlight this important point in the questioning of Yajnavalkya. Gargi’s question will be refined to the point that it will both allow Yajnavalkya to speak directly of the Absolute and it will also clearly demonstrate, through Yajnavalkya’s answer, that he is the wisest amongst the wise. Therefore, the meaning is, we should accept Yajnavalkya as our teacher within this Shruti.

3.8.3 She said, ‘By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be?’

Gargi is asking what is above this creation and below this creation (All else that is not creation). That is also this creation, is common to all, supports all and is eternal.

3.8.4 He said, ‘That, O Gargi, which is above heaven and

below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the unmanifested ether’.

Yajnavalkya’s meaning is that the heaven, earth and so forth which have been mentioned are formed from the unformed ether.

Further, all else that exists but is formless, including what “*was, is and will be*” exists as That same but as yet unmanifest (unformed) eternal “*ether*” (Absolute eternal knowledge).

3.8.5 She said, ‘I bow to you, Yajnavalkya, who have fully answered this question of mine. Now be ready for the other question’. ‘Ask, O Gargi’.

“Now be ready for the other question”

Gargi wants Yajnavalkya to hear her question properly. Gargi has carefully thought through these questions.

3.8.6 She said, ‘By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is

and will be?’

Gargi repeats the same question. Having got Yajnavalkya committed to a statement she intends to hold him down to the detail without allowing any room for prevarication. Gargi is clearly also mindful of her earlier failed first attempt at this line of questioning of Yajnavalkya.

3.8.7 He said, ‘That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the unmanifested ether’. ‘By what is the unmanifested ether pervaded?’

Yajnavalkya repeated his first answer to Gargi’s repeated question, she then asked :-

“By what is the unmanifested ether pervaded?”

Gargi has very astutely arrived at the same point she intended during her original questioning of Yajnavalkya in [section 3.6.1](#) Vis :- *“By what is the world of Hiranyagarbha pervaded?”*.

There, Gargi had her mind set on the Absolute Brahman but tried to get Yajnavalkya to describe the Absolute through Hiranyagarbha which is a vital force or a material desire. To limit the Absolute Brahman through material desire (Hiranyagarbha) would have been an untenable assumption therefore unreasonable.

As said, there Gargi asked after Hiranyagarbha who is the manifestation of material desire. Here Gargi asks after “*the unmanifested ether*”. It is from the unmanifested ether that all that is unmanifest becomes manifest. That is, Absolute knowledge alone supports all forms of existence.

Although unknowable itself the Absolute Brahman clearly is all that is both manifest and unmanifest.

Yajnavalkya accepts this approach and proceeds to explain.

3.8.8 He said: O Gargi, the knowers of Brahman say, this Inimitable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.

“this Inimitable (Brahman) is that”

“That” existence, for all of eternity, is Brahman.

“It is neither gross nor minute, neither short nor long”

Without beginning or end it is without dimensions.

“neither red colour nor oiliness, neither shadow nor darkness”

Without qualities, attributes or form It is not an object of the senses. It cannot be sensed.

“neither air nor ether”

It is neither the presence of the air nor the emptiness of space.

“unattached, neither savour nor odour”

It is free from the attributes of smell or taste.

“without eyes or ears, without the vocal organ or mind”

The Absolute does not have the appendages of organs.

“non-luminous, without the vital force or mouth”

Being the entirety of knowledge The Absolute does not think. Being the entirety of knowledge The Absolute has no material desires of a vital force. Being the entirety of knowledge The Absolute does not sound desire.

“not a measure, and without interior or exterior”

Being the entirety of Existence The Absolute is beyond measure.

“It does not eat anything, nor is It eaten by anybody”

Being the Singularity that is greater than this entire material existence The Absolute is “full” of all existence itself, there exists no other to consume, nor is there another by which it could be eaten.

Yajnavalkya is describing the formless Absolute Brahman in terms of “not this, not this”.

(“Not this” manifest universe nor this desire of material vital force) we have been told previously in this Upanishad no words can hold the Absolute, The absolute can only be indicated by what it is not.

9. Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this immutable, O Gargi, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses ‘under the mighty rule of this immutable, O Gargi’, men praise those that give, the gods depend on the sacrificer, and the Manes on independent offerings (Darvihoma).

the teacher in Yajnavalkya takes the initiative and can give a full answer to Gargi’s well put question.

“the mighty rule of this immutable”

This “rule” is pure absolute knowledge therefore it is the absolute law that enables all of

Creation and will naturally govern all of Existence.

Because this Absolute singularity is Existence itself it is knowledge Absolute, that is its knowledge encompasses all infinite but defined (by its knowledge) possibilities. It is this knowledge that is called here the “mighty rule”.

“under the mighty rule of this Immutable, O Gargi heaven and earth...moments, Muhurtas, days and nights, fortnights, months, seasons and years...some rivers flow eastward from the White Mountains, others flowing westward continue in that direction”

heaven, earth and all the phenomena of creation exist because the knowledge of them existed previously with the Absolute.

All rivers that flow exist because the knowledge of them existed previously with the Absolute.

East and West and the relevance of these exist because the knowledge of them existed previously with the Absolute.

Mountains have been projected or created because the knowledge of these mountains existed previously with The Absolute.

“under the mighty rule of this immutable, O Gargi’, men praise those that give, the gods depend on the sacrificer, and the Manes on independent offerings”

The ignorant whose very being is subject to the knowledge of this Absolute do not know of the dependency of their existence on this Absolute.

These men in their ignorance have created gods that they endow with powers to which they then give offerings assuming that these gods will grant these men the objects of their desires. In truth all this fact and delusion is nonetheless supported by The Non-Dual Absolute.

This is what Yajnavalkya is saying.

10. He. O Gargi, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gargi, who departs from this world without knowing this immutable, is miserable. But he, O Gargi, who departs from this world after knowing this immutable, is a knower of Brahman.

“He. O Gargi, who in this world, without knowing this Immutable...”

The meaning here is that one can live an entire lifetime in ignorance.

One can go from birth to death without knowing the truth of the Eternal Immutable Non-Dual Absolute, Self, Brahman, God.

The natural desire for this life (vital force) will maintain the form of the body through to its death regardless of one's ignorance.

(He...who) ... “offers oblations in the fire, performs sacrifices and undergoes austerities... finds all such acts but perishable”

This one who is ignorant of the Non-Dual Divine may perform all proper duties to his gods, such as accepting the austerities of his cast or duties, making offerings and so forth but “such acts” are “perishable”. This means that the many gods of a vital force do not exist

in reality, they die in the end along with the form of the man and its desires.

“he, O Gargi, who departs from this world without knowing this immutable, is miserable”

This means that the ignorant man, ignorant because he has not remembered and realised the “immutable” Absolute is left bereft “miserable” of the only knowledge that can guide him home.

To “Realise” or Know the Absolute Self means to have achieved full conscious awareness of this Singularity of Existence. without this Consciousness one is left with the Consciousness of duality after the death of the form.

“But he, O Gargi, who departs from this world after knowing this immutable, is a knower of Brahman”

To Realise in Consciousness, which is the single achievement of the Sage, the eternal primal singularity of Existence is to be fully aware of one’s true home which is to know all things.

The meaning is that after the death of the form “departs from this world” the one who had realised the “immutable” is the ultimate “knower of Brahman” because he achieves That Conscious unity.

This is what Yajnavalkya is saying.

3.8.11 This immutable, O Gargi, is never seen but is the
Witness; It is never heard, but is the Hearer; It is never thought,

but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded.

“This immutable, O Gargi, is never seen but is the Witness”

The senses themselves are a projection of the Absolute.

What is sensed is also a projection of the Absolute.

The seen and the seer are both a projection of the “immutable” Absolute.

The “immutable” Absolute is never itself a part of the interaction and play of creation, but as the knowledge that enables its very existence it is the eternal witness or “knower.”

“It is never heard, but is the Hearer”

The “immutable” Absolute is the witness to all hearing. It enables hearing and is the hearing principle.

“It is never thought, but is the Thinker”

The “immutable” Absolute has no thought, It does not think (being all knowledge).

But The Absolute enables all thinking, It is the thinking principle.

“It is never known, but is the Knower”

The “immutable” Absolute can never be known because the Absolute is the totality of Existence itself. Being a Singularity there cannot be the duality of knower and a known. Although the “immutable” Absolute is unknowable it is the principle of knowing and the

witness of knowing.

“There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This”

Again, because the “immutable” Absolute is the Singularity of Existence the Absolute is all things and all events. Apart from the Absolute no other exists.

“By this Immutable, O Gargi, is the (unmanifested) ether pervaded”

The “immutable” Absolute is also *“the (unmanifested) ether”*.

It follows from being Knowledge Absolute that there are no decisions, choices, reactions, or judgements needed from the Absolute, because with The Absolute all is Known. Unmoving The Self remains as Witness to all this. Being Eternal it is of necessity immutable. Being Existence Absolute there is no other. All that is, including the *“unmanifested ether”* Is The Absolute Brahman.

3.8.12 She said, ‘Revered Brahmanas, you should consider yourselves fortunate if you can get off from him through salutations. Never shall any of you beat him in describing Brahman’. Then the daughter of Vacaknu kept silent.

An important intention of the Sruti in this section is to demonstrate that Yajnavalkya reveals to us the highest truth.

Gargi has demonstrated her own considerable knowledge of Brahman, and her above statement confirms that in her opinion Yajnavalkya is the greatest knower of The Absolute Brahman, of all those present, he is the wisest. Further, Gargi warns, unless Yajnavalkya's superiority is finally bowed to "*through salutations*" then further questions will cause humiliation for the questioner. Such will be the fate of Sakalya in the next section who insists on questioning Yajnavalkya on the gods of desire ignorance and a vital force.

Section 9.

3.9.1 Then Vidagdha, the son of Sakala, asked him. 'How many gods are there, Yajnavalkya?' Yajnavalkya decided it through this (group of Mantras known as) Nivid (saying), 'As many as are indicated in the Nivid of the Visvadevas, three hundred and three, and three thousand and three'. 'Very well', said Sakalya, 'how many gods are there, Yajnavalkya?' 'Thirty-three'. 'Very well', said the other, 'how many gods are there, Yajnavalkya?' 'Six'. 'Very well' said Sakalya, 'how many gods are there, Yajnavalkya?' 'Three'. 'Very well', said the other, 'how many gods are there, Yajnavalkya?' 'Two'. 'Very well', said Sakalya, 'how many gods are there, Yajnavalkya?' 'One and a half'. 'Very

well’, said the other, ‘how many gods are there, Yajnavalkya?’
‘One’. ‘Very well’, said Sakalya, ‘which are those three hundred
and three and three thousand and three?’

With this last section of this chapter the many gods of man’s desire which all emanate from the one vital force of material desire are dealt with.

It should be realised that to revere a vital force is to revere desire.

A vital force is itself merely the desire of the ignorant to remain in the world seeking to flourish with an individual reality within creation.

The seeing, in Consciousness, of a reality in duality in the world leads to the conscious experience of rebirth back into the world, thus maintaining further creation.

It has been said that it is desire that caused Creation, and Creation is maintained by this ongoing ignorance resulting from that original desire.

This is the meaning of the Sruti which will be confirmed here by our wisest of the wise teacher, Yajnavalkya.

3.9.2 Yajnavalkya said, ‘These are but the manifestations of them, but there are only thirty-three gods’. ‘Which are those thirty-three?’ ‘The eight Vasus, the eleven Rudras and the twelve Adityas these are thirty-one, and Indra and Prajapati make up the thirty-three’.

Here Yajnavalkya has brought all “*three hundred and three and three thousand and three*” manifestation of gods under their thirty three groups.

All that materially exists is energy.

All material forms are formed from the same fundamental energy.

All of phenomenal existence is energy in various states of balance and change and so forth.

All of the different manifestations of energy or forms that accord with different conscious desires in material existence are seen by the ignorant to be a divine vital force.

Consequently all of the phenomenal universe, which consists of various objects of desire is seen by the ignorant to be enabled by various corresponding gods of a vital force which grant their desires.

3.9.3 ‘Which are the Vasus?’ Fire, the earth, air, the sky, the sun, heaven, the moon and the stars these are the Vasus, for in these all this is placed; Therefore they are called Vasus.

“Fire, the earth, air, the sky, the sun, heaven, the moon and the stars are The Vasus”

These Vasus or energies are said to enable the desire that manifests the forms of all that live as well as all the objects of the universe.

3.9.4 ‘Which are the Rudras?’ The ten organs in the human

body, with the mind as the eleventh. When they depart from this mortal body, they make (one's relatives) weep. Because they then make them weep, therefore they are called Rudras',

These Rudras as the organs represent the essence or energies of desire for the material form of a sentient being. Therefore their departure means the death of the being, hence the grief of the relatives.

3.9.5 'Which are the Adityas?' The twelve months (are parts) of a year; these are the Adityas, for they go taking all this with them. Because they go taking all this with them, therefore they are called Adityas'.

"for they go taking all this with them"

Within creation all is subject to change and transience, this mutability we call time and mortality. Time came into being with Creation. The Adityas represent entropy (energy balance) as the twelve months that represent the time effect with mortality.

3.9.6 'Which is Indra, and which is Prajapati?' 'The cloud is Indra, and the sacrifice is Prajapati'. 'Which is the cloud?' 'Thunder (strength)'. 'Which is the sacrifice?' 'Animals'.

“The cloud is Indra... the cloud...(is)...Thunder (strength)”

” the sacrifice is Prajapati... the sacrifice...(is)...Animals”

Strength and sacrifice are the means of rites and rituals. These are included because rites and rituals are regarded as a part of the desire for further creation, so the cause and maintenance of Creation (which is the purpose here to reveal) must be shown to encompass such ritual (desire).

3.9.7 ‘Which are the six (gods)?’ ‘Fire, the earth, the air the sky, the sun and heaven these are the six. Because all those (gods) are (comprised in) these six’.

Here the previous gods, the Vasus and the others have now been included in these six. This is because it is said that those gods (desires, energies) previously described can be said to be incorporated within these six (energies). (the intention is to name or explain the original cause of these gods.)

3.9.8 ‘Which are the three gods?’ ‘These three worlds, because in these all those gods are comprised’. ‘Which are the two gods?’ ‘Matter and the vital force’. ‘Which are the one and a half?’ ‘This (air) that blows’.

All of the gods previously named are said to be comprised within the two gods “*matter and the vital force*”. The consolidation of the symbolical gods into one entity is our expectation.

This verse so far has arrived at “*one and a half...*” (gods) This god (material energy) is the vital force (material desire) represented by “*This (air) that blows*” (the breath of life, symbolising the desire that maintains the life experience itself).

3.9.9 ‘Regarding this some say, ‘Since the air blows as one substance, how can it be one and a half?’ It is one and a half because through its presence all this attains surpassing glory’. ‘Which is the one god?’ ‘The vital force (Hiranyagarbha); it is Brahman, which is called Tyat (that)’.

“the air blows as one substance, how can it be one and a half? It is one and a half because through its presence all this attains surpassing glory”

This means that “*the air*”, or prana or the breath of life symbolises the very desire that maintains life.

To maintain life is to maintain Creation.

To maintain Creation is to maintain the delusional reality of “*all this*”.

“*All this*” means this delusional material creation which has a “*surpassing glory*” that by its very “*presence*” covers (“surpasses”, due to its appearance to the senses) the truth of non-duality.

The seeing or remembering which leads to Realisation of the truth of the Non-Dual Absolute Self would bring to an end “*all this*” material creation of desire.

Hiranyagarbha referred to here as the [Vital Force](#) also as air or prana has been explained to be the initial energy or movement from original desire from which all of these gods, deities or energies followed.

The vital force named in this verse as Brahman does not mean the Absolute Brahman, The Non-Dual Self.

This Brahman is the conditioned Brahman of material creation. This Brahman is endowed with attributes by the ignorant who seek reality in Creation.

This vital force is assumed by the ignorant (Ignorant of The Non-Dual Self) to be their individual access to divinity and the support of their righteousness. It is through the assumption of this divinity that individuals feel the power, right or need to create further objects of their desires.

3.9.10 ‘He who knows that being whose abode is the earth, whose instrument of vision is fire, whose light is the Manas and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya’. ‘I know that being of whom you speak who is the ultimate resort of the entire body and organs. It is the being who is identified with the body. Go on, Sakalya’. ‘Who is his deity (cause)?’ ‘Nectar (chyle)’, said he.

“He who knows that being whose abode is the earth”

We heard in verse 3.9.9. above how this being under discussion is the Vital force. Symbolising the desire to Create and maintain worldly existence the abode or support or material for a vital force will naturally be the earth. As a symbol of desire the vital force, mans desire, is also the one cause of all man’s gods. Verses ten to seventeen are to describe Its attributes and eight abodes.

“who is the ultimate resort of the entire body and organs.”

The vital force is of the gross material creation and it is from this material that the body is made and it will return again to the various material elements when it is exhausted.

“whose instrument of vision is fire”

The vital force, by definition, is the seeing of the need for further creation (symbolised by fire). This also means he sees reality in Creation because seeing is through Created sense organs. The meaning is this understanding is of the desire to flourish materially within the world because the created material world is seen as the ultimate reality and is desired as such.

“his deity (cause) ... (is) ... Nectar (chyle) ”

Food (chyle) is the support of the material body therefore it is also the support of the vital force.

“whose light is the Manas”

The vital force itself is the very product of the mind ego and Manas. It is due to being lead by Manas that delusion and ignorance cause the seeing of duality as reality. Mind and

Manas needs to be supervised, not allowed to be a guiding light.

3.9.11 ‘He who knows that being whose abode is lust, whose instrument of vision is the intellect, whose light is the Manas and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya’. ‘I know that being of whom you speak who is the ultimate resort of the entire body and organs. It is the being who is identified with lust.’ Go on, Sakalya’ ‘Who is his deity?’ ‘Women,’ said he.

We heard in verse 3.9.9. above how this being under discussion is the Vital force, the one cause of all the worldly gods. Verses ten to seventeen are to describe Its further attributes and abodes.

“who is the ultimate resort of the entire body and organs.”

The vital force is the material of creation. Creation arose from the desire for mind (body) therefore the vital force is the support and ultimate resort of the body and organs. The material universe will eventually return to rest when creation is subsumed as the Absolute Knowledge alone. At this time the desire for material life which is the vital force will also come to rest and stillness.

“that being whose abode is lust”

This is the vital force in the form of sexual desire. The highest drive or desire for the

worldly is for pleasure and to procreate. the vital force symbolises the desire to flourish through offspring.

“whose instrument of vision is the intellect”

The intellect as mind and reason alone would be rationalised by the needs of a vital force for its material good. Higher Divine Truth is seen through mind controlled by Buddhi, the intellect of the heart. Unless the Buddhi, intellect, has had divine knowledge revealed through the purification of teaching and meditation it can mistake itself for the divine, in such a case it becomes the vital force. This is reinforced by the following statement :-

“whose light is the Manas”

The intellect led by Manas leads to delusion and ignorance. The danger of allowing Manas to act as a guide for the intellect instead of being limited to its proper role as a servant is described in :-

[verse 3.9.10 above](#)

“his deity (is) Women”

Women are the epitome of all worldly desire. After the first born had gained his desires for the means of experiencing worldly knowledge, (mind and body), his first desire was for a wife through whom to experience the beauty of this knowledge. Women represent the means and the motivation to flourish in life.

Without women there would be no lasting desire or vital force. Without women the empires of mankind would become non-existent, because worldly existence would be exposed as pointless and worldly desire would quickly become exhausted.

3.9.12 ‘He who knows that being whose abode is colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya’. ‘I know that being of whom you speak who is the ultimate resort of the entire body and organs. It is the being who is in the sun. Go on, Sakalya.’ ‘Who is his deity?’ ‘Truth (the eye)’, said he.

We heard in verse 3.9.9. above how this being under discussion is the Vital force, the one cause of all the worldly gods. Verses ten to seventeen are to describe Its further attributes and abodes.

“who is the ultimate resort of the entire body and organs”

The vital force, as desire maintains this material creation. This material creation of the earth and its elements are the source of the material for the body and its organs. The earth and the Vital force that maintains it will be the final place of return for all the elements of the decomposed body.

“that being whose abode is colours”

“colours” symbolise the appearance of duality through the various forms of creation. The vital force is supported by the delusion of duality.

“whose instrument of vision is the eye”

This means it is literally the eye but also the senses in general that are believed to reveal the truth to the material person. The ignorant see this existence of imperial duality to be their highest attainment. A vital force is the desire to maintain this existence.

“whose light is the Manas”

The danger of allowing Manas to act as guide instead of being just a servant is described in :-

[verse 3.9.10 above](#)

“It is the being who is in the sun”

Sunlight enables the seeing of colours form and duality. That described as residing in the sun also has the status of deity or god.

“his deity (is) Truth (the eye)”

This Truth is the description of the material forms of creation as seen by the eye. That eye sees the sun lighting the forms of creation.

3.9.13 ‘He who knows that being whose abode is the ether, whose instrument of vision is the ear, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya’. ‘I know that being of whom you speak who is the ultimate resort of the entire body and organs. It is the being who is identified with the ear and with the time of

hearing. Go on, Sakalya. "Who is his deity?" "The quarters", said he.

We heard in verse 3.9.9. above how this being under discussion is the Vital force, the one cause of all the worldly gods. Verses ten to seventeen are to describe Its further attributes and abodes.

"who is the ultimate resort of the entire body and organs"

This has been explained. The body rises from the dust of the earth and returns to earth as that same dust. The earth is the abode of the vital force.

"that being whose abode is the ether"

This is the vital force in its realm of the universe but as unmanifest form.

"whose instrument of vision is the ear"

Again although the meaning is that the sense of hearing provides information it is due to all the senses confirming the world of duality that a vital force is assumed in order to flourish within that dual world. The senses need to be negated to see higher Truth.

"whose light is the Manas"

The danger of allowing Manas to be a guide instead of just a servant is described in :- [verse 3.9.10 above](#)

"It is the being who is identified with the ear and with the time of hearing"

This deity represents distance in all the directions of the universe. The material world of

duality operates through time and distance “*the time of hearing*” and distance. That is hearing taking place at a certain time is a material event. A vital force is involved in all material events.

“his deity (is) The quarters”.

This deity symbolises distance in all the directions (The quarters), Which are manifest only within material creation.

3.9.14 ‘He who knows that being whose abode is darkness, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya’. ‘I know that being of whom you speak who is the ultimate resort of the entire body and organs. It is the being who is identified with shadow (ignorance). Go on, Sakalya’. ‘Who is his deity?’ ‘Death’, said he.

We heard in verse 3.9.9. above how this being under discussion is the Vital force, the one cause of all the worldly gods. Verses ten to seventeen are to describe Its further attributes and abodes.

“who is the ultimate resort of the entire body and organs”

The original desire for mind and body caused Creation and a vital force of desire to

maintain it. The body and all its organs will eventually return with the vital force to the source of all Creation.

“that being whose abode is the darkness”

This is the vital force representing ignorance which is the darkness of the forgetting of the light of knowledge of the Non-Dual Absolute. It is this forgetting of our true identity as the Absolute Self that causes one to imagine the need for a vital force to maintain ones individuality.

“whose instrument of vision is the intellect”

The need for awareness with the intellect is described in :-
[verse 3.9.11 above](#)

“whose light is the Manas”

The danger of using Manas as a guide instead of a servant is described in :-
[verse 3.9.10 above](#)

“It is the being who is identified with shadow (ignorance)”

As already described, Ignorance is the forgetting of our Unity with the Absolute. This creation is merely a projection of that Absolute. This creation is a mere shadow of the Truth of that absolute. Within this shadow the ignorance of duality resides.

“his deity (is) Death”

Death is the material Creation itself that is supported by the ignorance of the vital force. All within Creation is transient and mortal, therefore all of creation is destined to meet

death.

3.9.15 ‘He who knows that being whose abode is (particular) colours, whose instrument of vision is the eye, whose light is the Manas and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya’. ‘I know that being of whom you speak who is the ultimate resort of the entire body and organs. It is the being who is in a looking glass. Go on, Sakalya’. ‘Who is his deity?’ ‘The vital force’, said he.

We heard in verse 3.9.9. above how this being under discussion is the Vital force, the one cause of all the worldly gods. Verses ten to seventeen are to describe Its further attributes and abodes.

“who is the ultimate resort of the entire body and organs”

Material creation supported by a vital force will be the eventual place of return for the entire body.

“that being whose abode is (particular) colours”.

Our understanding is that this represents the forms of individual egos and vanity, (particular colours refers to particular forms of individuals), The vital force itself will be the one deity for many egos.

“whose instrument of vision is the eye”

The eye again represents vision limited by the senses to the gross forms of material Creation.

“Its light is Manas (mind)”

The misuse of Manas is described in :-
[verse 3.9.10 above](#)

“It is the being who is in a looking glass”

This represents the sense of the body as being the person. What is seen by the eye in the mirror is seen as the totality of ones being, It is this misunderstanding that assumes a vital force to maintain that body.

“The deity associated with this abode is The vital force”.

This abode is the individual forms (colours). The vital force is the very support of the individual ego.

3.9.16 ‘He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya. I know that being of whom you speak who is the ultimate resort of the entire body and organs. It is the being who is in water. Go on, Sakalya’. ‘Who is his

deity' ? 'Varuna (rain)', said he.

We heard in verse 3.9.9. above how this being under discussion is the Vital force, the one cause of all the worldly gods. Verses ten to seventeen are to describe Its further attributes and abodes.

“who is the ultimate resort of the entire body and organs”

The vital force or Hiranyagarbha through the manifestation of Creation will be the eventual place of return for the entire body. This also confirms the ultimate unreality of material creation due to its transience.

“Who knows that being whose abode is water”.

Water here represents the organs of the body. Vital force sustains the desire for physical manifestation.

“whose instrument of vision is the intellect”.

The need for proper understanding of the meaning of intellect is described in :-
[verse 3.9.11 above](#)

“whose light is the Manas”

The misuse of Manas is described in :-
[verse 3.9.10 above](#)

“It is the being who is in water”.

The vital force is the use of water to support life but also it means the vital force as the very

bodies that are composed of water.

“‘*Who is his deity?*’ ‘*Varuna (rain)*’, said he”.

Rain provides Water, water sustains the body, the body is the abode of the vital force.

3.9.17 ‘He who knows that being whose abode is the seed, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya’. ‘I know that being of whom you speak, who is the ultimate resort of the entire body and organs. It is the being who is identified with the son. Go on, Sakalya’. ‘Who is his deity?’ Prajapati (the father)’, said he.

We heard in verse 3.9.9. above how this being under discussion is the Vital force, the one cause of all the worldly gods. this verse and the previous seven verses are describing Its attributes and eight abodes.

“who is the ultimate resort of the entire body and organs”

The vital force or Hiranyagarbha or the breath of life is this very material creation. The material form of the body was created from this world and will again decompose back to the earth *“the ultimate resort”* the eventual place of return for the entire body.

“He who knows that being whose abode is the seed”

This is the seed of the father representing the man that was the first born as being the cause of Creation due to his desire for mind and so forth. The seed of the father symbolises the desire to flourish in material Creation, The vital force or the breath of life is that desire to maintain the life of this creation of desire.

“and it is identified with the Son”.

The abode of The vital force or Hiranyagarbha is the seed. As described above from the seed comes the son and through the son Creation is maintained. It has been stated with regard to (creation) that :-

[all this is held aloft by the vital force. 1.3.23.](#)

“Its instrument of vision is the intellect”.

The need for awareness regarding the intellect is described in :-
[verse 3.9.11 above](#)

“whose light is the Manas”

The misunderstanding of Manas is described in :-
[verse 3.9.10 above](#)

“Who is his deity?’. ‘Prajapati (the father)’

Prajapati (the father) Represents the renewal or continuation of creation through the desire for wife, Son, wealth and fame. This is due to the symbolic father being ignorant of the Non-Dual Self. This ignorance leads to the duality of understanding that imagines a divine vital force through which one realises desires and pleases one's gods.

3.9.18 ‘Sakalya’, said Yajnavalkya, ‘have these Vedic scholars made you their instrument for burning charcoals’?

Charcoal burning is both dirty work and involves some sacrifice of materials as the means to an end.

Yajnavalkya, referring to Sakalya being urged on by the priests in his questioning, teases Sakalya that the priests are using him to do their dirty work.

3.9.19 ‘Yajnavalkya’, said Sakalya, ‘is it because you know Brahman that you have thus flouted these Vedic scholars of Kuru and Pancala?’ ‘I know the quarters with their deities and supports’. ‘If you know the quarters with their deities and supports :-

Sakalya, indignantly defending himself counters that Yajnavalkya has only won the debate thus far on his knowledge of Brahman alone. In reply Yajnavalkya declares :-

“I know the quarters with their deities and supports”.

What Yajnavalkya is saying is that he also knows of the delusions that do not encompass knowledge of the Absolute Brahman.

The quarters represent this material Creation with its dimension of space and distance (as per the arrangement of the sacrificial horse).

The horse sacrifice was a symbol of ritual and desire. Desire led to the rebirth of the performer of rites and so forth into the universe of his conscious desire.

The birth of this desire into the universe of desire was accompanied by the formation of material into corresponding objects of desire, the sun and moon and so forth.

This universe created through a vital force of material desire and resulting ignorance consists of direction or “quarters”.

The desire and ignorance that seeks to maintain material existence is the desire and ignorance that endows deities with the qualities to maintain and further this material desire.

Sakalya questions Yajnavalkya on this aspect of the universe and deities.

3.9.20 ‘What deity are you identified with in the east?’ ‘With the deity, sun’. ‘On what does the sun rest?’ ‘On the eye.’ ‘On what does the eye rest?’ ‘On colours, for one sees colours with the eye.’ ‘On what do colours rest?’ ‘On the heart (mind)’, said Yajnavalkya, ‘for one knows colours through the heart; it is on the heart that colours rest’. ‘It is just so, Yajnavalkya’.

“What deity are you identified with in the east”

Referring, as stated, to this world and universe as the quarters Sakalya asks his questions of its support and its deities.

The term “*are you identified with*” in Sakalya’s question of Yajnavalkya does not

intimate that Yajnavalkya “believes in” these deities, as it were, but refers to Yajnavalkya’s statement “*I know the quarters with their deities and supports*”. This means that Yajnavalkya knows of the desires (and all deities are but desires) that maintain the created universe.

“With the deity, sun”

Here Yajnavalkya associates the aspect of Created space and direction of the term East with the form of the universe named sun. The sun is elevated to a deity by those seeing reality in Creation.

“On what does the sun rest?” “On the eye”.

That the sun exists is supported or is known through the senses. Here the sense of sight and the eye represents the proof of the suns existence.

“On what does the eye rest?” “On colours, for one sees colours with the eye”

That the eye has existence is supported by the knowledge of colours because it is only through the principle of sight that colours can be known.

“On what do colours rest?” “On the heart (mind)”

That the principle of sight exists can only be known by the material mind or intellect (heart) as the knower of sense information.

3.9.21 ‘What deity are you identified with in the south?’ ‘With the deity, Yama (the god of justice)’. ‘On what does Yama

rest?” ‘On the sacrifice’. ‘On what does the sacrifice rest’? ‘On the remuneration (of the priests).’. ‘On what does the remuneration rest’? ‘On faith, because whenever a man has faith, he gives remuneration to the priests; therefore it is on faith that the remuneration rests’. ‘On what does faith rest’? ‘On the heart’, said Yajnavalkya, ‘for one knows faith through the heart; therefore it is on the heart that faith rests.’ ‘It is just so, Yajnavalkya’.

“What deity are you identified with in the south?” “With the deity, Yama (the god of justice)”

Within this universe of duality there exists the duality of justice and injustice, in accord with this ignorance there also exists a deity of this duality.

“On what does Yama rest?” “On the sacrifice”

The sacrifice ritual is conducted within the realm of Dharma and righteousness through which justice is obtained.

“On what does the sacrifice rest” “On the remuneration (of the priests)”

It is the priest that officiates and gives validity and authority to a sacrifice ritual and the correct remuneration of the priest completes the correct procedure.

“On what does the remuneration rest” “On faith, because whenever a man has faith, he gives remuneration to the priests”

This faith is the very belief of the ignorant in a deity vital force that supports their individual rites and desire for reward from a divinity of duality.

“On what does faith rest” “On the heart...for one knows faith through the heart;”

As stated this faith is supported by the very belief in the duality of a vital force that enables their desire. This belief is further supported by the intellect (heart) that is guided by Manas.

3.9.22 ‘What deity are you identified with in the west’? ‘With the deity, Varuna (the god of rain).’ ‘On what does Varuna rest’? ‘On water’. ‘On what does water rest’? ‘On the seed’. ‘On what does the seed rest?’ ‘On the heart. Therefore do they say of a new-born child who closely resembles (his father), that he has sprung from (his father’s) heart, as it were, that he has been made out of (his father’s) heart, as it were. Therefore it is on the heart that the seed rests’. ‘It is just so, Yajnavalkya’.

“What deity are you identified with in the west” With the deity, Varuna (the god of rain)”

From the aspect of the material universe called west the senses report the existence of rain, and through the cognition of a vital force and deity the rain supports their life through supporting the body that the ignorant believe is their true being.

“On what does Varuna rest” “On water”

To support life rain becomes water and it is from water that rain is produced.

“On what does water rest” “On the seed”

Water comes with Creation. Creation arises from the seed. In the language of the sacrifice ritual water or soma contains the seed of that which is desired.

“On what does the seed rest?” “On the heart....a new-born child....has sprung from (his father’s) heart”

The heart or intellect consisting of mind and senses is the source of desire and it is the ignorant that desire to thrive through offspring to enhance their being within and through continual Creation. The child that resembles the father will continue desire and the resultant Creation.

3.9.23 ‘What deity are you identified with in the north’? ‘With the deity, Soma (the moon and the creeper)’ ‘On what does Soma rest?’ ‘On initiation’. ‘On what does initiation rest?’ ‘On truth. Therefore do they say to one initiated, ‘Speak the truth’; for it is on truth that initiation rests’. ‘On what does truth rest’? ‘On the heart’, said Yajnavalkya, ‘for one knows truth through the heart; therefore it is on the heart that truth rests’. ‘It is just so, Yajnavalkya’.

“What deity are you identified with in the north” “With the deity, Soma (the moon and the creeper)”

Within the dimension of the material universe called north the material man seeks his objects of desire through his mind and rites which are symbolised by the liquid soma.

“On what does Soma rest?” “On initiation”

The ritual and the priest produce soma or liquid to enable the fruits of the ritual.

“On what does initiation rest?” “On truth. Therefore do they say to one initiated, ‘Speak the truth’”

This truth is the truth as reported by the senses. This truth speaks of the forms of creation, beings and so forth as having true existence.

“On what does truth rest” “On the heart’, said Yajnavalkya, ‘for one knows truth through the heart;’”

Again it is the heart or intellect that is guided by Manas that wrongly confirms the material senses as reporting truth.

3.9.24 ‘What deity are you identified with in the fixed direction (above)?’ ‘With the deity, fire. ‘On what does fire rest?’ ‘On speech’. ‘On what does speech rest?’ ‘On the heart’. ‘On what does the heart rest?’

“What deity are you identified with in the fixed direction (above)” With the deity, fire”

The fixed direction above is ever the same from whatever direction one considers it within this universe and Creation.

The constant of Creation is Creation itself, meaning the very act of the ongoing Creating of forms. The act of Creation is symbolised by fire.

“On what does fire rest” “On speech”

Speech as sound sounds the act of Creation by speaking the objects of desire.

“On what does speech rest” “On the heart”

Again heart as intellect guided by Manas sees duality with its needs and desires as real. Speech sounds those needs and causes Creation.

“On what does the heart rest”?

Yajnavalkya has answered Sakalya’s line of questions until this last question to which Yajnavalkya retorts :-

3.9.25 ‘You ghost’, said Yajnavalkya, ‘when you think the heart is elsewhere than in us, (then the body is dead). Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces’.

“You ghost, said Yajnavalkya”

Yajnavalkya disdainfully accuses Sakalya of insignificance, of being empty of substance and understanding by calling him a ghost for making a mistake of this type.

“Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces”

This means without the heart and mind as representing the organs of a living body then the body would be just a dead carcass to be eaten by the animals.

Gargi, in section six verse one was warned by Yajnavalkya against making a similar mistake with her questioning:-

(Yajnavalkya warned) *“... ‘lest your head should fall off. You are questioning about a deity that should not be reasoned about. Do not, O Gargi; push your inquiry too far. ‘ Thereupon Gargi, the daughter of Vacaknu, kept silent.”*

It is interesting in the above example that although Gargi kept respectful silence after realising that Yajnavalkya had saved her from embarrassing error, she later sought permission from the assembly to ask two further questions. After Yajnavalkya had answered her questions (She said)..... *“Revered Brahmanas, you should consider yourselves fortunate if you can get off from him through salutations. Never shall any of you beat him in describing Brahman.... “*

Here the Shruti has Sakalya ignore the fact that he has fallen down in his questioning to the extent that he has given cause for Yajnavalkya to insult him through his lack of understanding, it seems instead of respectfully falling silent Sakalya insists on trying to continue his

questioning of Yajnavalkya in spite of Gargi's warning.

Sakalya, as said, disrespectfully attempts to continue with the very same question in the form corrected by Yajnavalkya himself,

26. 'On what do the body and the heart rest?' 'On the Apana'.
'On what does the Apana rest?' 'On the Vyana'. 'On what does the Vyana rest?' 'On the Udana'. 'On what does the Udana rest?' 'On the Samana'. This self is That which has been described as 'Not this, not this' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, It never feels pain, and never suffers injury. 'These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off'. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.

"On what do the body and the heart rest"? "On the Apana'"

Here Sakalya's questions bring us to the vital force on which rests this entire Creation of ignorance.

“On what does the Apana rest”? “On the Vyana”

These terms describe the path of the breath within the body representing the breath of life or vital force.

“On what does the Vyana rest”? “On the Udana”

Again these terms describe the path of the breath within the body representing the breath of life or vital force.

“On what does the Udana rest”? “On the Samana”

At this point in Sakalya's questioning of Yajnavalkya, Yajnavalkya, now ignoring any further questions from Sakalya, begins his discourse on the Truth of the “Absolute Self” as the “self” within creation. which is really the import of this chapter of the Sruti. This is because with Sakalya's last question concerning the “udana” (vital breath/force) Yajnavalkya considers the realm of ignorance with its deities and vital force, which has been the subject of Sakalya's questions has been fully enough explained.

Yajnavalkya's explanation has the meaning that the “self” is not this breath not this perceptible material or vital force (Hiranyagarbha) which has been the subject of Sakalya's questioning.

“This self is That which has been described as ‘Not this, not this’

“It is imperceptible, for It is never perceived”

the Self being not the material of creation cannot be perceived through the material senses.

“undecaying, for It never decays”

The material of creation maintained by desire and vital force is transient and subject to decay and entropy. But the Absolute or Self is unborn and eternal.

“unattached, for It is never attached”

The Absolute is without form or attributes, being the knowledge that projects all this it is the witness only.

“unfettered, It never feels pain, and never suffers injury.”

The Absolute being immortal is immutable. Being without birth the Absolute alone exists therefore cannot suffer injury or pain.

“These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings”

“These” regarding the abodes deities and so forth are the attributes of the vital force which has been the subject of Yajnavalkya and Sakalya’s discourse here.

Yajnavalkya has already declared the Self to be not this vital force or material attributes.

Yajnavalkya now questions Sakalya, he wants to know of that being who cannot be known through attributes because the Absolute is without attributes.

“I ask you of that Being who is to be known only from the Upanishads”

Meaning *“that Being”* who is not one of the above eight beings with an abode.

already described as “Not this not this” the Self or “self” cannot be known from within Creation. This means the “Self” can only be known through the Upanishads.

“who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent.”

Yajnavalkya speaks of the Absolute who Alone exists and is the projector of the Universe with its diverse forms and will be the place of rest of the knowledge that is the universe when the universe is wound down. Being the source of all the Absolute transcends all.

“If you cannot clearly tell me of Him, your head shall fall off’.”

The meaning of ones head falling off in this debate is that to lose in such a way Sakalya’s credibility will be lost, he will no longer stand so tall as an academic, he will lose his head in an undignified way.

“Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else”

The meaning of “his head fell off” is that Sakalya, after having conducted such a high profile attempt to discredit Yajnavalkya has himself been seen to fail with notable discredit.

As a result he has lost status and respect *“his head fell off”*. As a Consequence Sakalya is now open to attack from those of lesser academic standing than himself but who seek to gain by chance *“robbers snatched away his bones”*. The bones of the academic are all that is left after the loss of his status. The *“robbers”* will seek to raise their status by further deriding the weakened Sakalya imagining themselves to be genuinely improved by such an act *“mistaking them for something else”*. This is the fate Gargi warned of.

The highest meaning of this chapter with its questioning of Yajnavalkya has not been to simply teach us of the line of deities and vital force and so forth, but it is to demonstrate that Yajnavalkya (the sage of this Upanishad) is the most knowledgeable of all the priests concerning the scriptures and Vedas, and this has been proved beyond a doubt, :- (Janaka said :- “*Revered Brahmanas, let him who is the best Vedic scholar among you...*”)

Having been proved the wisest of the wise, concerning the meaning of the Vedas, Yajnavalkya can now proceed to explain the Non-Duality of Existence. The meaning is, with now proven undisputable authority the wise Yajnavalkya can now tell us of the Absolute God Brahman or Self as being the One true reality that supports the desire which causes all apparent individual births. This will be further emphasised in the following verses.

3.9.27 Then he said, ‘Revered Brahmanas, whichsoever amongst you wishes may ask me questions, or all of you may. Or I shall ask questions of whichsoever amongst you wishes, or ask all of you’. The Brahmanas did not dare.

“The Brahmanas did not dare”

This was after witnessing the fate of Sakalya. At this point Yajnavalkya’s status as the Wisest of the Wise must be conceded.

3.9.28 He asked them through these verses:

(1) As a large tree, so indeed is a man. (This is) true. His hair is its leaves, his skin its outer bark.

Yajnavalkya Likens a tree to a man for the purpose of his questions that will reveal The Absolute, this is self explanatory

(2) It is from his skin that blood flows, and from the bark sap. Therefore when a man is wounded, blood flows, as sap from a tree that is injured.

Further setting up the analogy between a tree and a man. Again the meaning is plain.

(3) His flesh is its inner bark, and his sinews its innermost layer of bark; it is tough. His bones lie under, as does its wood; his marrow is comparable to its pith.

Yajnavalkya is helping all of the Brahmanas to consider a tree as a man for the sake of his coming lesson and question.

(4) If a tree, after it is felled, springs again from its root in a newer form, from what root does man spring forth after he is cut off by death?

“a tree, after it is felled, springs again from its root in a newer form”

the roots that once supported the felled tree remain in the ground. From these roots, the same tree, but in a newer form, will grow.

“from what root does man spring forth after he is cut off by death”?

What is it that causes this man, after death, to take up a new form?

Yajnavalkya continues with this question in the next verse.

(5) Do not say, ‘From the seed’, (for) it is produced in a living man. A tree springs also from the seed; after it is dead it certainly springs again (from the seed as well).

Yajnavalkya is refining his question. This man cannot spring forth from his seed because he is now dead.

Both the man and the tree were capable of producing seed while living. Indeed, it is likely that both the tree and the man had offspring from their seed while living.

But, the felled tree, as said, grows again in a newer form from its own roots.

Therefore to say both man and tree “*spring forth*” from a seed after death is not the

answer here.

(6) If a tree is pulled out with its root, it no more sprouts,
From what root does a mortal spring forth after he is cut off by
death?

The roots of the felled tree were the cause for a new tree, but when the roots are also pulled out no new tree grows.

“From what root does a mortal spring forth after he is cut off by death”?

Yajnavalkya again asks his question concerning the rebirth of a man.

(7) If you think he is ever born, I say, no, he is again born.
Now who should again bring him forth? Knowledge, Bliss,
Brahman, the supreme goal of the distributor of wealth as well
as of him who has realised Brahman and lives in It.

“If you think he is ever born, I say, no, he is again born”.

Yajnavalkya does not want the answer that “In reality there is no birth and no death”, because although this is true in a higher sense, Yajnavalkya is after an answer showing a specific understanding.

“Now who should again bring him forth”?

Yajnavalkya once again asks his specific question.

Because none of the Brahmanas can answer him Yajnavalkya provides the answer. :-

“Knowledge, Bliss, Brahman”

Yajnavalkya describes the true being of The Absolute and of the man. The Absolute Alone is the projector of the phenomena of Creation.

The desire in (Absolute) Consciousness that still clings to the world once again brings itself forth.

“the supreme goal of the distributor of wealth”

The difference between the felled tree and the tree pulled out by the roots has been explained. One dies but grows again due to its support still clinging to the earth. The other dies and without remaining roots as support does not grow again.

This man by comparison, described as a *“distributor of wealth”*, meaning the performer of rites is likened to the tree that was felled but its roots still clung to the earth. Likewise, the performer of rites still clings to the world through his Consciousness of rites and desires so he is once again “brought forth” By his Absolute SelfConsciousness described as *“Knowledge, Bliss, Brahman”*.

“as well as of him who has realised Brahman and lives in It”.

Once again through comparison to the tree, but this time considering the tree pulled out by the roots. By letting go of the earth, not clinging to a vital force and no more seeking support there, the tree withers and does not grow again.

“him who has realised Brahman and lives in It”

Is the man who has surrendered the world, this Realised man sees the true support for Existence, as it were, as the Absolute or God and does not cling to the earth through a vital force and so returns home after death and is not reborn.

“the supreme goal of the distributor of wealth as well as of him who has realised Brahman”.

The Supreme goal, the one goal, the ultimate purpose of both men is the return home to the Absolute, because it is the one reality, but only the latter, *“him who has realised Brahman”* had realised Brahman in Consciousness and so attained that Consciousness. The former, The *“distributor of wealth”*, was seeking gain through a vital force and rites etc. within creation so will return to the world to continue seeking until the time inevitably comes when his seeking uncovers the knowledge of the Absolute and through Self realisation avoids rebirth and so returns as the Absolute.

Shankara in his Bhashya at this point spoke of what was understood by Bliss in terms of the Absolute.

In our understanding he felt Absolute Bliss to be other than that usually claimed by individuals.

The bliss that is The Absolute is not the bliss that can be experienced in creation as perfect happiness.

However profound the experience of bliss in creation it is transient by definition.

The Bliss that is the Absolute is the bliss of harmony, equilibrium and unchanging

perfection (Truth).

When students and seekers claim bliss during their activities they are displaying delusion and ignorance.

This needs to be seen because to imagine that one has attained to the Absolute Bliss is be lost right there.

To imagine that Absolute Bliss can manifest as part of the imperfection that is creation is to be deluded and devoid of discrimination.

It will be more true and safer to imagine such Bliss as being attainable only after attaining the Absolute.

* * *

Chapter Four

All love is the love of the Divine Absolute.

Section 1.

4.1.1 Om. Janaka, Emperor of Videha, took his seat, when there came Yajnavalkya. Janaka said to him, ‘Yajnavalkya, what has brought you here? To have some animals, or to hear some subtle questions asked?’ ‘Both, O Emperor’, said Yajnavalkya.

We are to talk of meditation on the “conditioned” Brahman. This Brahman is considered through limiting properties, that is, through physical attributes in or as creation. Due to its (apparent) appearance within material creation this Brahman needs or relies on support for its manifestation. The support for this Brahman is described through four “feet” or “quarters”.

Understanding the Absolute Brahman through this Brahman involves meditating on one’s conscious experiencing of Creation such as Speech, breath, eye and ear. or fire,

sun, moon and lightning etc. and understanding them as that “quarter” of Brahman that is a manifest projection of The Absolute Brahman through which to facilitate experience of worldly knowledge.

It is at this point of understanding that a division occurs. :-

Those with an understanding of duality, who are still in ignorance of the immutable non-dual Absolute Brahman, see divinity or an eternal reality as materially manifest within the universe.

The idea is, phenomenal existence such as the organ of the eye proves, to the reasonable, the existence of divine knowledge. But, as explained, to the ignorant this divinity is seen as residing within the material universe.

Those with a realisation of the immutable non-duality of existence understand that all of the manifest universe is transient mutable and therefore empty of true eternal existence. Therefore all of the experienced universe is merely a projection of that non-dual immutable Absolute knowledge within Absolute Consciousness.

Of the immutable Absolute Brahman and the mutable conditioned Brahman only the Absolute can be “Realised,” because its existence is primal, It has to be, but cannot be known itself. The Absolute Brahman is reached through a Yoga, a teacher and meditation.

The mutable Brahman standing in the universe can be accepted itself through faith trust and belief, but cannot be Realised in the true sense because it’s existence is not primal, that is it does not have true existence. This Brahman is the creation of that original desire for mind to experience worldly knowledge therefore it is the form of a material vital force. This Brahman is the Absolute understood through sensed phenomena. The considerations of

or meditations on, this Brahman are for the “householder”, that is, for the person that for various reasons may not yet be expected to meditate directly on the transcendent Absolute.

Existence is the key. We do not know all the projected forms of Brahman that have existed and we do not know all the projected forms of Brahman that will exist but we know of the eternal Existence of The Absolute Brahman.

The Absolute is found within through [Meditation](#), and [Enquiry](#), the seeing of which is true realisation.

Although Yajnavalkya will explain the other feet or support of this Brahman to Janaka this will still only describe Brahman through projected attributes, which are limitations in terms of understanding. We also know that the Absolute Brahman is beyond all description other than “Not this, not this”, meaning not this conditioned Brahman or vital force. Note Yajnavalkya’s response to Janaka’s offer of reward after each verse :-

“My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him”

It seems Yajnavalkya himself indicates that this description of Brahman is not adequate for the Absolute Brahman.

A teaching inadequate to reveal the Absolute Brahman is inadequate to lead to liberation through Self Realisation.

The means of liberation is what Janaka seeks from Yajnavalkya.

4.1.2 ‘Let me hear what any one of your teachers may have told you’. ‘Jitvan, the son of Silina, has told me that the organ of speech (fire) is Brahman’. ‘As one who has a mother, father and teacher should say, so has the son of Silina said this, that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?’ ‘No, he did not’. ‘This Brahman is only one footed, O Emperor’ ‘Then you tell us, Yajnavalkya.’ ‘The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence.’ ‘What is intelligence, Yajnavalkya?’ ‘The organ of speech itself, O Emperor’, said Yajnavalkya, ‘through the organ of speech, O Emperor, a friend is known; the Rg-Veda, Yajur-Veda, Sama-Veda, Athar-vagirasa, (Vedic) history, mythology, arts, Upanisads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the Supreme Brahman. The organ of speech never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods’. ‘I give you a thousand

cows with a bull like an elephant’, said Emperor Janaka.
Yajnavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him’.

Yajnavalkya asked to hear of what Janaka had been taught. This was Yajnavalkya’s way of starting the conversation on a topic of the Emperor’s choosing. The conversation follows polite learned practice.

The next five verses up to verse seven will also consider the created Brahman or vital force of desire.

Yajnavalkya confirms :-

“the organ of speech (fire) is Brahman.”

These following manifest organs as a projection of Absolute knowledge are described through their individual deity. Here the deity fire represents the organ of speech. Because we are considering material manifestation in terms of divinity or deity then we should remember that we are considering the realm of a vital force. A vital force is commensurate with the conditioned Brahman.

Therefore it should be seen that this conditioned Brahman or vital force is accurately described in terms of worldly desire.

“for what can a person have who cannot speak?”

This question is to highlight the needs arising for the fulfilling of that original desire for

mind and body.

The original desire for a body (organs) through which to experience worldly knowledge led to the manifestation of the organ of speech.

The meaning is, “*a person*” being the result of that original desire cannot “*have*” all of his desires to experience worldly knowledge fulfilled without all his organs.

The organ of speech is also the means for further creation (symbolised by the deity fire) of further objects of desire.

This Brahman is only one footed, O Emperor...Then you tell us, Yajnavalkya” (of its other three feet). :-

“The organ of speech is its abode”

This is with reference to the deity of speech, meaning the organ of speech itself is the abode of its deity or divinity. The seeing of a reality residing within material creation is the delusion of a vital force of desire.

“the ether (the Undifferentiated) its support”

The undifferentiated ether is of the knowledge and Consciousness that is the Absolute Brahman.

From this undifferentiated knowledge the organ of speech and all else arises, (is supported).

The “*ether*” is the support of the Absolute from which material desires are made manifest.

This undifferentiated knowledge is the “unseen” fourth “foot” supporting Creation, the

Realisation of which is the means of emancipation from the nescience of creation.

“It should be meditated upon as intelligence”

In terms of the deity fire, we are considering speech as sounding creation, symbolised by fire.

Speech symbolically naming objects of desire leading to their creation uses Absolute Knowledge or intelligence “...giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor” the meaning is all this arose through desire.

“What is intelligence, Yajnavalkya...”

“The organ of speech itself...through the organ of speech this world and the next... all beings are known through the organ of speech...(all)...is known...”

Speech is the sound of organised knowledge in creation. Organised knowledge is intelligence. This material Universe itself is organised knowledge or intelligence in the form of AUM.

The meaning is speech represents desire and this entire creation is the result (“known”) through desire.

“the organ of speech is the Supreme Brahman.”

This “Supreme” (dual, mutable) Brahman with four feet is the supreme Brahman with regard to the Brahman with only one foot.

But the Consciousness Absolute (non-dual) Brahman is “Not This”, “not this” vital force, conditioned Brahman or speech. This is to be Realised.

“The organ of speech never leaves him who knowing thus meditates upon it,”

This is confirmation that the person who meditates on the phenomena of creation (such as speech) as having true divinity or existence, *“who knowing thus meditates upon it”* retains a material form (rebirth) within Creation *“The organ of speech never leaves him”*.

“all beings eagerly come to him.”

Becoming once again a reborn “father”, causing this creation as food itself there will be others (in this realm of duality) eager to share his food.

“and being a god, he attains the gods.”

What is the meaning of him *“being a god”*?

The meaning of this is that due to his meditation he gains the conscious awareness of the divine. But meditation on the conditioned Brahman sees one’s own material “self” as being a “divine” vital force.

If he is a “god” then what is the meaning of *“he attains the gods”*?

This means that due to his understanding in Consciousness of a “divine” vital force his meditation will once again lead him to the conscious experience of rebirth where the evils of duality will once again cause him to “imagine” or “create” a universe with gods (*“attains the gods”*) for him to serve in return for them maintaining his “life”. Reference :-

[reference Brihadaranyaka Upanishad 1.4.6, “these are all his projection, for he is all the gods”](#)

This is a statement that this meditation does not lead to emancipation through the Realisation of the Non-Dual Absolute Consciousness. This should be realised.

“I give you a thousand cows with a bull like an elephant”, said Emperor Janaka.”

Yajnavalkya declines Janaka’s gift because he has not yet taught Janaka of the Non-Dual Absolute Brahman.

As described at the beginning, Yajnavalkya knows the intelligent emperor seeks Absolute emancipation.

Janaka should realise that the manifestation of his very form is this “Supreme Brahman”.

4.1.3 ‘Let me hear whatever any one may have told you’.

‘Udanka, the son of Sulba, has told me that the vital force (Vayu) is Brahman’. ‘As one who has a mother, father and teacher should say, so has the son of Sulba said this, that the vital force is Brahman, for what can a person have who does not live? But did he tell you about its abode (body) and support’? ‘No, he did not’. ‘This Brahman is only one footed, O Emperor’. ‘Then you tell us, Yajnavalkya’. ‘The vital force is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as dear’. ‘What is dearness, Yajnavalkya?’ ‘The vital force itself, O Emperor’, said Yajnavalkya, ‘for the sake of the vital force, O Emperor, one performs sacrifices for one for whom they should

not be performed, and accepts gifts from one from whom they should not be accepted, and it is for the sake of the vital force, O Emperor, that one runs the risk of one's life in any quarter one may go to. The vital force, O Emperor, is the Supreme Brahman. The vital force never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant,' said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.'

Yajnavalkya asks again what Janaka has been taught of Brahman.
Yajnavalkya confirms:-

“the vital force (Vayu) is Brahman”

All deities and gods are a projection of a vital force which is itself due to mans original desire. Those that see reality in creation have forgotten the reality of the Non-Dual Absolute Brahman. They consider the conditioned Brahman as a “divine” vital force within creation supporting “their” life.

“for what can a person have who does not live?”

This question refers once again to that original desire for mind and body (life) with which to experience material life.
Having forgotten their true being the ignorant assume that their life is the most dear thing they

have and it is the means to realising their ongoing desires.

The Self Realised lay down their life for that most dear thing in reality which is the love of the Absolute, the only pure desire.

“This Brahman is only one footed, O Emperor...Then you tell us, Yajnavalkya”. (of its other three feet). :-

“The vital force is its abode”

This is with regard to the deity (Vayu). The abode or body of a vital force is the material form of creation itself due to its arising from that first desire.

“the ether (the Undifferentiated) its support”

The undifferentiated ether is of the knowledge and Consciousness that is the Absolute Brahman.

From this undifferentiated knowledge all else arises, (is supported).

This undifferentiated knowledge is the “unseen” fourth foot or support of all within Creation, the Realisation of which is the means of emancipation from the nescience of creation.

“It should be meditated upon as dear”

Meditation on the vital force as dear should reveal that what is being considered as dear will die because the vital force arises with the Maya and delusion of the material Universe and is therefore transient and mortal.

Consider “what you hold dear will die” (Brihadaranyaka Upanishad 1.4.8.)

It is natural for one who has not yet realised the Absolute Self to consider the life of his form as being who he really is, therefore a vital force or life will indeed be most dear. This

person regards this precious possession of life as himself therefore he would be nothing without it.

“for the sake of the vital force...one performs sacrifices...and accepts gifts from one from whom they should not be accepted”

The delusion of a vital force causes the ignorant to imagine divinity and gods “living” within the Universe. This delusion leads to making offerings to one’s gods in return for favours, the conscious error that leads to rebirth.

A vital force also maintains ignorance by assuming the right or merit to receive unworthy gifts. Such gifts are information that is received but which is not properly understood (earned as knowledge).

“one runs the risk of one’s life in any quarter one may go to”

He becomes in such fear of losing his life (vital force) he will perform ignoble deeds to protect the life of his form. Wherever he goes, in whatever quarter, all he has, his life, his dearest possession, will be his greatest fear in case it is taken.

“The vital force, O Emperor, is the Supreme Brahman.

This (mutable) Brahman with four feet is the supreme Brahman with regard to the Brahman with only one foot.

But Knowledge, Consciousness and Bliss is the Absolute immutable Brahman that transcends the duality of this Universe and its vital force. This is to be Realised.

“The vital force never leaves him who knowing thus meditates upon it”

“Knows thus” means he who sees his own entity sustained by his vital force, he will not

let go of his material form even suffering rebirth (never leaving the vital force) for as long as he meditates with this material desire.

“all beings eagerly come to him.”

Becoming once again a reborn “father”, a creator of the food of creation there will be others (in this realm of duality) eager to share his food.

“and being a god, he attains the gods.”

What is the meaning of him “being a god”?

The meaning of this is that due to his meditation he gains the conscious awareness of the divine. But meditation on the conditioned Brahman sees his own “self” as being a “divine” vital force.

If he is a “god” then what is the meaning of “he attains the gods”?

This means that due to his understanding in Consciousness of a “divine” vital force his meditation will once again lead him to the conscious experience of rebirth where the evils of duality will once again cause him to “imagine” or “create” a universe with gods (“attains the gods”) for him to serve in return for them maintaining his “life”. Reference :-

[reference Brihadaranyaka Upanishad 1.4.6, “these are all his projection, for he is all the gods”](#)

This is a statement that this meditation does not lead to emancipation through the Realisation of the Non-Dual Absolute Consciousness, this should be realised.

“I give you a thousand cows with a bull like an elephant’, said Emperor Janaka.”

Yajnavalkya declines Janaka's gift because he has not yet taught Janaka of the Non-Dual Absolute Brahman.

As described at the beginning, Yajnavalkya knows the intelligent emperor seeks Absolute emancipation.

Janaka should realise that the manifestation of his very form is this "Supreme Brahman".

4.1.4 'Let me hear whatever any one may have told you'. 'Barku, the son of Vrsna, has told me that the eye (sun) is Brahman. 'As one who has a mother, father and teacher should say, so has the son of Vrsna said this that the eye is Brahman. For what can a person have who cannot see? But did he tell you about its abode and support?' 'No, he did not'. 'This Brahman is only one footed, O Emperor. 'Then you tell us, Yajnavalkya. 'The eye is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as truth. 'What is truth, Yajnavalkya?' 'The eye itself, O Emperor,' said Yajnavalkya, 'if a person, O Emperor, says to one who has seen with the eyes, 'Have you seen?' and one answers, 'Yes, I have,' then it is true. The eye, O Emperor, is the Supreme Brahman. The eye never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods, 'I give you a thousand cows with a bull like an elephant' said Emperor

Janaka. Yajnavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’

Janaka reports he has been told that the eye (the deity sun) is Brahman.

“(For what can a person have who cannot see?)”

A suggested answer from us is freedom from one fifth of the unreal. The one who seeks the attainment of desires through the senses is one deluded by duality.

But, of course, The eye is needed by the conditioned Brahman to fulfil (have) that original desire for material sense experience.

(But), *“This Brahman is only one footed, O Emperor...Then you tell us, Yajnavalkya”*.
(of its other three feet). :-

“the eye is its abode”

The material creation of the organ of the eye is the abode of material vital force, or, all of material creation is a vital force of desire and all deities are a projection of desire.

“The ether (the Undifferentiated) its support”.

The undifferentiated ether is of the knowledge and Consciousness that is the Absolute Brahman.

From this undifferentiated knowledge the eye and all else arises, (is supported).

This undifferentiated knowledge is the “unseen” fourth foot or support of all within Creation, the Realisation of which is the means of emancipation from the nescience of creation.

“It should be meditated upon as truth”.

Meditation on the seeing with the eye should lead to the realisation that all that is seen with the senses is not always the highest Truth. The truth that is sought through meditation is the Truth of the Absolute which transcends these senses and creation itself.

“What is truth, Yajnavalkya?” “The eye itself, O Emperor,” said Yajnavalkya”.

What the eye sees is the forms of creation only, this is the truth. But creation exists in name and form only, this is also the truth. All forms are in reality projected and supported by the Absolute Brahman. So again what the eye sees is the truth, But the Absolute is the Immortal Eye of the mortal eye, that is, the Truth of the truth. The above is stated for the clarity of meditation.

“if a person....says to one... ‘Have you seen?’ and one answers, ‘Yes, I have,’ then it is true”.

When the teacher tells the man that the appearance of duality in creation is due to Maya but the man would rather believe the evidence of his own eyes, then this man is blind to the Truth of the Non-Dual Absolute Brahman. To such a man the material world is reality and he desires to flourish within it. To this man his own self will have a supreme Brahman, (vital force).

“the eye is the supreme Brahman”.

This Brahman with four feet is the supreme Brahman with regard to the Brahman with only one foot. But Knowledge, Consciousness and Bliss is the Absolute undifferentiated Brahman. This is to be Realised.

“The eye never leaves him who knowing thus meditates upon it.”

The man that knows only this much can only meditate as such. The being that meditates on duality retains the Consciousness of duality. Such a man remains dependent upon the senses (*“the eye never leaves him”*) through the conscious experience of rebirth within the creation cycle.

“all beings eagerly come to him.”

Becoming once again a reborn “father”, a creator of the food of creation there will be others (in this realm of duality) eager to share his food.

“and being a god, he attains the gods.”

What is the meaning of him *“being a god”*?

The meaning of this is that due to his meditation he gains the conscious awareness of the divine. But meditation on the conditioned Brahman sees his own “self” as being a “divine” vital force.

If he is a “god” then what is the meaning of *“he attains the gods”*?

This means that due to his understanding in Consciousness of a “divine” vital force his meditation will once again lead him to the conscious experience of rebirth where the evils of duality will once again cause him to “imagine” or “create” a universe with gods (*“attains the gods”*) for him to serve in return for them maintaining his “life”. Reference :-

[reference Brihadaranyaka Upanishad 1.4.6, “these are all his projection, for he is all the gods”](#)

This is a statement that this meditation does not lead to emancipation through the Realisation of the Non-Dual Absolute Consciousness. This should be realised.

“I give you a thousand cows with a bull like an elephant”, said Emperor Janaka.”

Yajnavalkya declines Janaka’s gift because he has not yet taught Janaka of the Non-Dual Absolute Brahman.

As described at the beginning, Yajnavalkya knows the intelligent emperor seeks Absolute emancipation.

Janaka should realise that the manifestation of his very form is this “Supreme Brahman”.

4.1.5 ‘Let me hear whatever any one may have told you.

”Gardabhiviplta, of the line of Bharadvaja, has told me that the ear (the quarters) is Brahman. ‘As one who has a mother, father and teacher should say, so has the descendant of Bharadvaja said this that the ear is Brahman, for what can a person have who cannot hear? But did he tell you about its abode and support?’

‘No, he did not. ‘This, Brahman is only one footed, O Emperor.’

‘Then you tell us, Yajnavalkya.’ ‘The ear is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as infinite. ‘What is infinity, Yajnavalkya ”the quarters themselves, O Emperor,’ said Yajnavalkya, ‘therefore, O Emperor, to whatever direction one may go, one never reaches

its end. (Hence) the quarters are infinite. The quarters, O Emperor, are the ear, and the ear, O Emperor, is the Supreme Brahman. The ear never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods. ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yajnavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’

Janaka reports he has been told that the ear (the quarters) is Brahman

“(for what can a person have who cannot hear?)”

Once more it was that very desire for the being of a “*person*” with the organs of a body (“*ear*”) through which to experience (“*have*”) worldly knowledge that gave rise to all of this (material or vital force) creation.

(But), “*This Brahman is only one footed, O Emperor...Then you tell us, Yajnavalkya*”. (of its other three feet). :-

“The ear is its abode, and the ether (the Undifferentiated) its support”.

The undifferentiated ether is of the knowledge and Consciousness that is the Absolute Brahman.

From this undifferentiated knowledge the ear and all else that exists is made manifest by the vital force of desire, (is supported).

This undifferentiated knowledge is the “unseen” fourth foot or support of all within Creation,

the Realisation of which is the means of emancipation from the nescience of creation.

“the ear (the quarters).... It should be Meditated upon as infinite”

Meditation on infinity, that quality which is unbounded by any phenomena should reveal that the senses belong only within the realm of the material universe. As such they are bounded, separated from the transcendent realm of highest Truth.

“What is infinity, Yajnavalkya”

“the quarters themselves, O Emperor... to whatever direction one may go, one never reaches its end.”

Yajnavalkya states the quarters themselves are Infinity in all the directions.

The idea is that whereas the eye receives the light of the sun, the hearing (ear) “goes out” to meet any sound, this could be an infinite distance.

For meditation it should be first contemplated upon that the Absolute is Existence itself. But, all that “has” existence, as it were, is but a projection of the Absolute. This projection is not the Absolute Truth. Being dependent on their being projected, the quarters or infinity are transient and of creation.

The above is stated for the clarity of meditation.

“the ear is the supreme Brahman”

This Brahman with four feet is the supreme Brahman with regard to the Brahman with only one foot. But all that stands within creation is mutable and mortal.

the Absolute undifferentiated Brahman is immutable therefore immortal. The Absolute is the Existence of Truth, Consciousness and Bliss.

This needs to be realised.

“The ear never leaves him who knowing thus meditates upon it”

Meditation on Brahman limited by form results in the return to that form *“The ear never leaves him”* through (the consciousness of) rebirth.

“all beings eagerly come to him.”

Becoming once again a reborn “father”, a creator of the food of creation there will be others (in this realm of duality) eager to share his food.

“and being a god, he attains the gods.”

What is the meaning of him *“being a god”*?

The meaning of this is that due to his meditation he gains the conscious awareness of the divine. But meditation on the conditioned Brahman sees his own “self” as being a “divine” vital force.

If he is a “god” then what is the meaning of *“he attains the gods”*?

This means that due to his understanding in Consciousness of a “divine” vital force his meditation will once again lead him to the conscious experience of rebirth where the evils of duality will once again cause him to “imagine” or “create” a universe with gods (*“attains the gods”*) for him to serve in return for them maintaining his “life”. Reference :-

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This is a statement that this meditation does not lead to emancipation through the Realisation

of the Non-Dual Absolute Consciousness. This should be realised.

“I give you a thousand cows with a bull like an elephant”, said Emperor Janaka.”

Yajnavalkya declines Janaka’s gift because he has not yet taught Janaka of the Non-Dual Absolute Brahman.

As described at the beginning, Yajnavalkya knows the intelligent emperor seeks Absolute emancipation.

Janaka should realise that the manifestation of his very form is this “Supreme Brahman”.

4.1.6 ‘Let me hear whatever any one may have told you.

”Satyakama, the son of Jabala, has told me that the Manas (here, the moon) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Jabala said this that the Manas is Brahman, for what can a person without the Manas have? But did he tell you about its abode and support?’ ‘No, he did not. ‘This Brahman is only one footed, O Emperor.’ ‘Then you tell us, Yajnavalkya.’ ‘The Manas is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as bliss. ‘What is bliss, Yajnavalkya?’ ‘The Manas itself O Emperor,’ said Yajnavalkya, ‘with the Manas, O Emperor, a man (fancies and) woos a woman. A son resembling him is born of her, and he is the cause of bliss. The Manas, O Emperor, is the

Supreme Brahman. The Manas never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yajnavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’

Janaka reports he has been told that Manas is Brahman,

“for what can a person without the Manas have”?

Again this Brahman with attributes, here the attribute “Manas” is a result of that original desire for worldly knowledge which caused a vital force of material desire or conditioned Brahman. Through this conditioned Brahman the manifest world is cognised and experienced.

(But), *“This Brahman is only one footed, O Emperor...Then you tell us, Yajnavalkya”*. (of its other three feet). :-

Yajnavalkya states that, :-

“The Manas is its abode”

The deity whose body is the Manas is another deity as a projection of a vital force of desire.

“the ether (the Undifferentiated) its support”

The undifferentiated ether is of the knowledge and Consciousness that is of the Absolute Brahman.

From this undifferentiated knowledge all else arises, (is supported).

This undifferentiated knowledge is the “unseen” fourth foot or support of all within Creation, the Realisation of which is the means of emancipation from the nescience of creation.

“What is bliss, Yajnavalkya?”

The bliss seen through Manas is material happiness cognised through the senses.

Manas cognising pain or loss will produce misery just the same because Manas relies on the senses.

“Manas itself is bliss. (a man (fancies and) woos a woman. A son resembling him is born of her, and he is the cause of bliss”.

Yajnavalkya’s states that Manas leading to the birth of a Son produces bliss. But elsewhere the Sruti itself explains that bliss imagined due to a Son would be the bliss of ignorance. :- *“(What you hold) dear will die” (Brihadaranyaka Upanishad 1.4.8.)*

Bliss imagined due to the forms of creation is a delusion because all within creation is transient even a loved child, and if the bliss that is claimed is not eternal then it is not true bliss because the bliss that is experienced through Manas is the bliss of unsupervised “thinking”.

Mind that is not under the supervision of Buddhi (intellect) is only the world of random ideas.

True bliss is with the stillness of the Absolute. The Absolute can only be comprehended by the negation of Manas through meditation to allow higher knowledge to arise from within.

“It should be Meditated upon as bliss”

Meditation on Manas as Bliss should reveal that true Bliss could only be a quality of eternal peace through the harmony of Absolute Knowledge and Consciousness. These are qualities that transcend this material realm.

The being deluded into thinking he has achieved bliss and the Absolute Brahman through scriptural practices alone will continue within the cycle of rebirth. Reference :-

Fools who rejoice in them as (the cause of)..bliss..undergo again and again old age and death. Mundaka Upanishad 1.2.7

The above is stated for the purity of meditation.

Yajnavalkya states “*Bliss is the supreme Brahman*”

This Brahman with four feet is the supreme Brahman with regard to the Brahman with only one foot. But Knowledge, Consciousness and Bliss is the Absolute undifferentiated Brahman. This is to be Realised.

“The Manas never leaves him who knowing thus meditates upon it”.

Meditation on the worldly manifestation of Manas will achieve the results of that meditation.

This means the rebirth of this meditator back into the material realm of Manas, “*Manas never leaves him*”.

“all beings eagerly come to him.”

Becoming once again a reborn “father”, a creator of the food of creation there will be others (in this realm of duality) eager to share his food.

“and being a god, he attains the gods.”

What is the meaning of him “*being a god*”?

The meaning of this is that due to his meditation he gains the conscious awareness of the divine. But meditation on the conditioned Brahman sees his own “self” as being a “divine” vital force.

If he is a “god” then what is the meaning of “*he attains the gods*”?

This means that due to his understanding in Consciousness of a “divine” vital force his meditation will once again lead him to the conscious experience of rebirth where the evils of duality will once again cause him to “imagine” or “create” a universe with gods (“*attains the gods*”) for him to serve in return for them maintaining his “life”. Reference :-

[reference Brihadaranyaka Upanishad 1.4.6, “these are all his projection, for he is all the gods”](#)

This is a statement that this meditation does not lead to emancipation through the Realisation of the Non-Dual Absolute Consciousness. This should be realised.

“I give you a thousand cows with a bull like an elephant”, said Emperor Janaka.”
Yajnavalkya declines Janaka’s gift because he has not yet taught Janaka of the Non-Dual Absolute Brahman.

As described at the beginning, Yajnavalkya knows the intelligent emperor seeks Absolute emancipation.

Janaka should realise that the manifestation of his very form is this “Supreme Brahman”.

4.1.7 ‘Let me hear whatever any one may have told you.’

‘Vidagdha, the son of Sakala has told me that the heart (mind, here, Prajapati) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Sakala said this that the heart is Brahman. For what can a person without the heart have? But did he tell you about its abode and support?’ ‘No, he did not.’ ‘This Brahman is only one footed, O Emperor.’ ‘Then you tell us, Yajnavalkya.’ ‘The heart is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as stability. ‘What is stability, Yajnavalkya?’ ‘The heart itself, O Emperor,’ said Yajnavalkya, ‘the heart, O Emperor, is the abode of all beings, and the heart, O Emperor, is the support of all beings; on the heart, O Emperor, all beings rest; the heart, O Emperor, is the Supreme Brahman. The heart never leaves him who knowing thus meditates upon it; all beings eagerly come to him; and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yajnavalkya replied, ‘My father was of opinion that one should not accept (wealth), from a disciple without fully instructing him.’

Janaka reports he has been told that the heart (mind, here, Prajapati) is Brahman
(*For what can a person without the heart have?*)

As explained previously, as an Absolute Conscious experience this person or Brahman was

caused through that original desire for worldly experience.

Once again, the meaning is, “*a person*” being the result of that original desire cannot “*have*” all of his desires to experience worldly knowledge fulfilled without all his organs. That first desire for mind and body resulted in the vital force of desire, or Hiranyagarbha, projecting this conditioned Brahman into creation through experiencing birth, ref :- [“This self was indeed Brahman in the beginning” Brihadaranyaka Upanishad 1.4.10](#)
This “birth” of the first born is symbolised by Prajapati as the father.

(But), “*This Brahman is only one footed, O Emperor...Then you tell us, Yajnavalkya*”.
(of its other three feet). :-

“The heart is its abode, and the ether (the Undifferentiated) its support”.

The undifferentiated ether is of the knowledge and Consciousness that is the Absolute Brahman.

From this undifferentiated knowledge the heart, mind, intellect and all else arises, (is supported).

This undifferentiated knowledge is the “unseen” fourth foot or support of all within Creation, the Realisation of which is the means of emancipation from the nescience of creation.

Here the heart means the physical organ of the body.

Yajnavalkya states It should be meditated upon as stability.

Meditation on the heart as providing stability should reveal that within this realm of material Creation true stability can only come through the Knowledge and Realisation of the Truth of the Absolute Self or God or Brahman.

Yajnavalkya states The heart itself is stability.

The beating heart maintains the life of all men to experience their ongoing worldly desires.

Yajnavalkya states The heart is the supreme Brahman.

This now mutable and mortal Brahman with four feet is the supreme Brahman with regard to the Brahman with only one foot.

But, Knowledge, Consciousness and Bliss is the immortal Absolute undifferentiated Brahman. This needs to be Realised.

“The heart never leaves him who knowing thus meditates upon it”.

Again, meditation gains the object of meditation. To meditate on the phenomena of creation will lead one's Consciousness back to the phenomena of creation to complete the imagined need for work.

That is, in order to transcend material creation and return home to unity with the Absolute man needs to relinquish heart, mind and all desires.

“all beings eagerly come to him.”

Becoming once again a reborn “father”, a creator of the food of creation there will be others (in this realm of duality) eager to share his food.

“and being a god, he attains the gods.”

What is the meaning of him “being a god”?

The meaning of this is that due to his meditation he gains the conscious awareness of the divine. But meditation on the conditioned Brahman sees his own “self” as being a “divine” vital force.

If he is a “god” then what is the meaning of “*he attains the gods*”?

This means that due to his understanding in Consciousness of a “divine” vital force his meditation will once again lead him to the conscious experience of rebirth where the evils of duality will once again cause him to “imagine” or “create” a universe with gods (“*attains the gods*”) for him to serve in return for them maintaining his “life”. Reference :-

[reference Brihadaranyaka Upanishad 1.4.6, “these are all his projection, for he is all the gods”](#)

This is a statement that this meditation does not lead to emancipation through the Realisation of the Non-Dual Absolute Consciousness. This should be realised.

At the end of each verse or lesson in this section Janaka has offered a generous gift to Yajnavalkya. Yajnavalkya declined the offer on each occasion saying “*My father was of opinion that one should not accept (wealth), from a disciple without fully instructing him*”.

Yajnavalkya through refusing gifts with these words is really saying that the lessons thus far have thoroughly described what the Absolute is not. This means the Absolute is Not this, not this vital force.

It remains for Yajnavalkya to instruct Janaka on the means of attaining realisation of the Absolute.

For Janaka Realisation will include the awareness that the manifestation of his very form is this “Supreme Brahman”.

Section 2.

4.2.1 Janaka, Emperor of Videha rose from his lounge and approaching Yajnavalkya said, ‘Salutations to you, Yajnavalkya, please instruct me.’ Yajnavalkya replied, ‘As one wishing to go a long distance, O Emperor, should secure a chariot or a boat, so have you fully equipped your mind with so many secret names (of Brahman). You are likewise respected and wealthy, and you have studied the Vedas and heard the Upanisads; (but) where will you go when you are separated from this body?’ ‘I do not know, sir, where I shall go.’ ‘Then I will tell you where you will go.’ ‘Tell me, sir’.

Yajnavalkya is approached by Janaka who seeks further tuition. Yajnavalkya, likening Janaka’s earthly form which is filled with spiritual teaching to a vehicle filled with fuel and provisions to undertake a long journey,

“you fully equipped your mind with so many secret names (of Brahman)”

The secret names of Brahman refer to the subtle references to the Absolute Non-Dual Brahman contained in the Upanishads that distinguish it from the many forms of Brahman conditioned through time and tradition. The difference between the conditioned Brahman of the ignorant and the Absolute Brahman are subtle in words, but both are described within the Upanishad because both have an effect to conscious understanding. This has to be seen for the purifying of the facility of discrimination.

“You are likewise respected and wealthy, and you have studied the Vedas and heard the Upanisads”

Yajnavalkya means that Janaka is both worldly successful and has also devoted enough time to being spiritually dutiful.

Yajnavalkya then asks, but, *“where will you go when you are separated from this body”*? The meaning is, Janaka is well learned and worldly successful, he is resident in his vehicle and as prepared as he could be for his travel onwards, but he does not yet know how or where to go.

When the form dies the store of learning dies, That is, Knowledge that is stored as information dies with the form. Unless one has Realised in Consciousness the true being of Knowledge, The Absolute, one cannot be guided by such information after death.

“I do not know, sir, where I shall go”.

Following on from the previous section we now understand that the meditations on the “four quarters” of Brahman did not lead to the realisation of the Absolute Brahman. If Janaka were a true knower of Brahman, his final destination, as it were, would be known to him. Janaka would not be seeking such further tuition.

“Then I will tell you where you will go”

4.2.2 This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called

directly.

Those (“*gods*”) whose reality depends upon the perceiver will not bear the clarity of direct perception, hence the “*fondness for indirect names*”. The subtle meaning is that under the clarity of truth the gods will be seen as nothing more than man’s desires. Indra, as the deity representing divinity is traditionally portrayed as being in the right eye, the dominant sense. This is to promote the concept of the divine within creation.

4.2.3 The human form that is in the left eye is his wife, Viraj (matter). The space that is within the heart is their place of union. Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called Hita, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body has finer food than the gross body.

“The human form that is in the left eye is his wife, Viraj (matter)”

Corresponding to the verse above, here the left eye traditionally represents the material form of creation.

“The space that is within the heart is their place of union”

With Divinity within the right eye and the material form of creation within the left eye then the two partners are said to form a union, or are completed as the vital force of material desire, at the meeting place of the two in the space within the heart. This vital force is the marriage of the gross (material) and subtle (desire) of material Creation.

“Their food is the lump of blood (the finest essence of what we eat)”

The gross food available supports the material form but the finer food supports the divinity within the self, is the meaning. This food could be more colloquially termed “food that keeps form and life together”. This would be the misunderstanding of a vital force.

“Their road for moving is the nerve that goes upward from the heart”

the partnership of form and divinity (vital force) is confirmed to be material creation itself (here the nerves within the body).

“Therefore the subtle body has finer food than the gross body”

One meaning of this is the more subtle or divine aspects of this being cohabit the same form. But a greater meaning here is that this so called divinity is nevertheless maintained by food; which also confirms it is attached to the form therefore it is clearly a vital force.

The above description of Viraj and Indra within creation is the theorising of a vital force of the ignorant. One who knows of the non-dual Absolute transcends this duality.

4.2.4 Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force,

the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as ‘Not this, not this,’ ‘It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered It never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka,’ said Yajnavalkya. ‘Revered Yajnavalkya,’ said Emperor Janaka, ‘may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you! Here is this (empire of) Videha, as well as myself at your service!’

“Of the sage (who is identified with the vital force)....and all the quarters the different vital forces”

The meaning of this passage is that through identification (accepting as reality) a vital force he becomes limited within the six directions or world of material creation. That is, the vital force is an ignorance that prevents the transcendence of materiality.

“This self is That which has been described as ‘Not this, not this,’ ‘It is imperceptible, for It is never perceived...”

The Sruti reveals “this self”, is the true “self” of the description “Not this, not this”, so distinguishing between the vital force some imagine as self, and the true “self” of the

“Absolute Self”.

So the Absolute or God or Brahman or Self is not this creation, not this universe, not this body, not this heart, not the nerve that goes upward from the heart, not Viraj nor Indra and not the vital force. This is the meaning.

“undecaying, for It never decays”

Although the form of a being decays the “self” is the immortal subtle aspect of a being. We will be told that this “self” is not attached to the form which is mortal and suffers decay.

“unattached, for It is never attached”

The “self” has no true existence. The “self” is merely a description that acknowledges the Absolute Self which is itself in reality the Non-Dual Absolute which is the Knowledge and Consciousness through which the individual in creation is maintained.

The meaning is the “self” is the Knowledge and Consciousness that can be known only through intuition but which nevertheless is the guide or inner controller, as it were, or Consciousness of being of the individual.

“unfettered It never feels pain, and never suffers injury”

This “self” is purely the witness in Consciousness to the unfolding of the conscious experience of the individual. It remains unaffected by any actual pain or attachment experienced by this individual “self”.

“You have attained That which is free from fear, O Janaka,’ said Yajnavalkya.”

This statement from Yajnavalkya declaring Janaka’s “attainment” has particular meaning and should be noted.

It was Janaka whom through his own efforts cultivated Yajnavalkya to be his teacher. Further to this, it was through Janaka's own intelligent questioning that Janaka allowed Yajnavalkya, the teacher, to provide the right knowledge to fit those right questions. This is the way the successful student learns. Although Yajnavalkya assures Janaka that he is free because he now knows his true "self" to be not this body, we know this is not the ultimate freedom of Self Realisation. Realisation cannot be handed to another in words. Although Janaka is pleased he will understand this as his way but not yet his goal.

Section 3.

The two previous sections displayed the inadequacy of considering the traditional "four feet or quarters of Brahman" or a "vital force" to attain transcendent Realisation of the Absolute Self or Brahman.

The intention of this section is to reveal that transcendent Self.

4.3.1 Yajnavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yajnavalkya had once talked on the Agnihotra, and Yajnavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yajnavalkya had granted him the boon. So it was the

Emperor who first asked him.

The wise Janaka is intent in his quest for the understanding that will lead to his liberation from the material world.

4.3.2 ‘Yajnavalkya, what serves as the light for a man?’”The light of the sun, O Emperor said Yajnavalkya, ‘it is through the light of the sun that he sits, goes out, works and returns ‘it is Just so, Yajnavalkya.’

As an addition to this section we have included the following verse from the Aparokshanubhuti (Direct Experience of Reality) written by Shri Shankaracharya. This is due to its relevance here :-

“It is due to the light of the Self that objects appear to exist. The effulgence of the Self is not like that of physical fire, as is shown by the darkness at night.”

(Verse 22 from The [Aparokshanubhuti \(Wikipedia link\)](#) ascribed to Shri Shankaracharya translated by [Hari Prasad Shastri, Shanti Sadan, London](#))

Commentary on above verse by Hari Prasad Shastri One

of the great doctrines of Advaita is embodied in this verse. It is hard to understand before self realisation, although the great philosophers of Advaita have given the strongest arguments in support of it. Objects, including the sun, appear on account of the light of the Self. They have no independent luminosity. How does the cognition of the sun take place? It is clear that the self and the human mind are not illumined by the physical sun. It is the Self that cognises the sun's rise at dawn and its meridian at noon. The Self also perceives the absence of the sun at night. The Self is self revealed at all times whether physical light is present or not. This may be only an intellectual inference at first, but it becomes evident when the Self-illumination of atman is realised in the inner peace.

Hari Prasad Shastri, Verse 22 from The Aparokshanubhuti.

4.3.3 ‘When the sun has set, Yajnavalkya, what serves as the light for a man?’ ‘The moon serves as his light. It is through the light of the moon that he sits, goes out, works and returns’. ‘Just so, Yajnavalkya.’

These verses are self explanatory and the meaning is plain because the sense organs have not yet been negated.

A further meaning here is that all the time “man” is provided with sense information and the support of the material world for all his needs he is less likely to question the appearance of reality his senses provide.

4.3.4 ‘When the sun and the moon have both set, Yajnavalkya, what serves as the light for a man?’ ‘The fire serves as his light. It is through the fire that he sits, goes out, works and returns.’ ‘it is Just so, Yajnavalkya.’

The material world, the realm of the senses, is the world of ways and means, action and work. The man that assumes his role is just this much is not knowingly guided by an awareness of the divine.

4.3.5 ”When the sun and the moon have both set, and the fire has gone out, Yajnavalkya, what serves as the light for a man?’ ‘Speech (sound) serves as his light. It is through the light of speech that he sits, goes out, works and returns. Therefore, O Emperor, even when one’s own hand is not clearly visible, if a sound is uttered, one manages to go there.’ ‘Just so,

Yajnavalkya.’

A waking man, due to Manas, will tend to trust and give priority to his sense organs, this is one obvious meaning here.

But as we approach the higher meaning which is revealed in the next verse so also here that higher truth is alluded to. The “*light of speech*” also reveals the intelligence of the Universe. That is, the knowledge of the Absolute is also the guide for man. But here, via speech, that knowledge is just information. Janaka seeks the accompanying wisdom of understanding.

6. ‘When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what serves as the light for a man?’ ‘The self serves as his light. It is through the light of the self that he sits, goes out, works and returns. ‘Just so, Yajnavalkya.’

The light of the “*self*” is the Divine consciousness which is eternal existence regardless of the state of the material world, sunlight and so forth.

The “*self*” has awareness of the Absolute Self, within which all “This” takes place, as it were. The Self being knowledge Absolute is the True guide for mankind.

7. ‘Which is the self?’ ‘This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world, the forms of death (ignorance etc.).’

“Which is the self”?

The term ‘Self’ is a linguistic convenience relating to the experience of duality.

The Self has no true existence “itself” in reality, because the Non-Dual Absolute Alone truly exists.

The Self is a description of Absolute Consciousness projecting the experience of manifest individual “self”(s) within Creation.

Therefore, the individual “self” is Consciousness limited to the experience of birth within Creation as an individual.

The “self” can be known through the intuition of a cleansed Buddhi as a unity with the Absolute Self.

As such the terms “Absolute”, “Absolute Brahman”, “Absolute Self”, are interchangeable when referring to this Creation of mankind.

“This infinite entity (Purusa)”

Yajnavalkya describes the “self” as “Purusa” which is the term given for Absolute Consciousness experiencing through Maya the manifestation of the birth of all beings.

Viewed from Creation Purusa is the Consciousness that unites one's "*self*" with all others within Non-Dual Consciousness Absolute.

"that is identified with the intellect and is in the midst of the organs"

This "*intellect*" refers to mind under the supervision of the higher faculty of discrimination or "Buddhi".

This discrimination is that subtle intuitive aspect that knows truth from untruth through an awareness of Absolute Knowledge. This "knowing" is felt from within, therefore it is described as a faculty of the heart but "Buddhi" is really a result of non-dual Consciousness.

This "*self*" is the subtle awareness of the experience of Absolute Knowledge in Consciousness.

At this higher level of realisation through this subtle experiencing of "*self*" one realises that one's true being transcends the mortal body therefore the "*self*" is not the body. But, great care is needed because although this "*self*" realisation is experienced through the intellect or Buddhi "*identified with the intellect*" it remains subtle, intuitive and transcendent.

Unless the intellect through Buddhi is being cleansed and refined Buddhi can assume its own divinity, its own "selfhood", as it were.

Concerning being "*in the midst of the organs*"

Absolute Knowledge and Consciousness is all "This" Creation, whether manifest or unmanifest.

This "*self*" is the conscious experience of a human "life" with manifested organs

within that Absolute Consciousness.

Therefore the organs of the body are also manifest conscious knowledge just as the space between the organs is that Absolute Self as “*self*” experiencing internal space, “*in the midst of the organs*” as it were.

“(self-effulgent) light within the heart (intellect)”

This is a reference to Absolute Knowledge seen through the higher intellect. Absolute Knowledge provides the conscious experience of Existence itself. Absolute Knowledge is “*self-effulgent*” because it is the light (knowledge) of the existence of even light itself. As described here it is the “*self*”, known within the heart, Buddhi, that has access to this “*self-effulgent*” Knowledge.

“Assuming the likeness (of the intellect)”

A being intellectually cognises itself as an autonomous individual due to Maya. The reality of existence is the Singularity of the Absolute Self, this is well known. Here it is stated that it is this projection of the Absolute Self, as “*self*”, that enables this experience (*likeness*) of an individual intellect.

“it moves between the two worlds; it thinks, as it were, and shakes, as it were”

The two worlds refer to the stillness of the unmanifest Absolute and the world of manifest knowledge as Creation.

The True home of this “*self*” is really the Absolute Self or Absolute.

As the manifestation of individual desire this “*self*” will perform the actions of the created, “*it thinks, as it were, and shakes, as it were*” but in reality it is the unmoving

knowledge that is Absolute Consciousness.

Moving from this conscious state to the next as Consciousness merely discarding or assuming various forms, (*“thinking and shaking as it were”*) means the desires and impediments that this Consciousness accumulates experiencing life guides its path between states, as it were. But whatever events arise, this *“self”* is unaffected by any such considerations. This *“self”* is merely the unmoving witnessing Absolute Self accommodating individual desires and so forth, merely assuming the likeness of a mind or intellect or returning to rest as the Absolute, as it were.

“Being identified with dreams, it transcends this world, the forms of death (ignorance etc.)”

This verse includes the world of dreams. The ultimate meaning is that this Consciousness of *“self”* is but in reality the unmoving Absolute Self which transcends material forms, the dream state highlights this fact, which means during dreams it enables the *“experiencing individual”* to transcend the body and populate his own dream world. Birth and death of forms are the play of this world.

Following on from the last statement vis. :-

“Being identified with dreams, it transcends this world, the forms of death (ignorance etc.)”

This and the next verses talk of the *“self”* as being the man, as it were. This will affect the meaning and one’s understanding.

4.3.8 That man, when he is born, or attains a body, is connected with evils (the body and organs); and when he dies, or leaves the body, he discards those evils.

“That man, when he is born, or attains a body”

Being born or attaining a body have the same meaning. As we have heard in the verse above that man is actually The Self as this “self” (Consciousness) in question, thinking and moving as an individual being, *“it thinks, as it were, and shakes, as it were”*.

“is connected with evils (the body and organs) “

The body and organs bring to Consciousness the effects of attachments and desires and so forth. These are called evils because they detract from the remembering of one’s true identity as Absolute Consciousness Alone.

“when he dies, or leaves the body, he discards those evils”

The meaning here is all evils result from material attachments and the consequent seeing of duality. It follows that once the body is discarded what remains is Consciousness alone as “self”. This “self” (Consciousness) freed from the Consciousness of duality and form is freed from the further accumulation of effects from desire and attachment (evils).

4.3.9 That man has only two abodes, this and the next world.
The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and

the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light-and dreams. In this state the man himself becomes the light.

“That man has only two abodes, this and the next world”

The two abodes or worlds or “states”, that are often referred to are in fact mere experiences of the One Absolute Consciousness, this is known.

Referring to the “*next world*” It is said that there are different worlds or states of Consciousness depending on the attainments of one’s Consciousness of this world. This man or “self Consciousness” experiences of his present life guide him in the next life is the meaning.

“The dream state, which is the third, is at the junction (of the two)”

It can be noticed that the dream state is at the junction of all states of Consciousness. That is :-

Waking sleep to *dream sleep* to profound sleep to *dream sleep* to waking sleep to *dream sleep* and so forth.

The significance of the dream state is that there he “*puts the body aside*”.

Or, more accurately it could be said that between worlds or the Conscious experience of those worlds the man becomes his own light, as in dream this man becomes his own guide

as it were.

So between every state of being (Consciousness) the material form is “*put aside*” and then the material form is again taken up in the next state, until finally Consciousness remains as Consciousness Absolute, then the man is said to return home to the Absolute Self.

So in this verse that man is said to transit through a dream state between “*this and the next world*”, (life experience).

“Staying at that junction he surveys the two abodes, this and the next world”.

So it is said that in the dream state the Consciousness that is self “*surveys*” this world and also the next world. This “*surveying*” will be conducted through the light of desires and impediments.

“Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys”.

This “self Consciousness”, as has been said collects the awareness or impediments or understanding from his present life, it is only this that can provide him with an “*outfit*” for the next life. The meaning is any good or evil, or his “lifestyle” for the next life is provided (outfitted) from his conscious awareness achieved in this life.

“providing himself with that he sees both evils (sufferings) and joys”.

The meaning of this sentence is that whatever the experience of this “*self*”, be it good or evil the “*self*” only witnesses, that is, the “*self*” as Consciousness is only wearing the outfit of the man. So what is seen is seen according to the level of conscious

understanding of that “self”, this understanding will be commensurate with the outfit provided by his past life. But, “self” is ultimately unaffected, being immutable and immortal.

“When he dreams, he takes away a little of (the impressions of) this all embracing world (the waking state).”

Dreaming, the man furnishes his dream world from his impressions of the world of the waking state. This equates with the above description of the man’s “outfit”, meaning one’s next “state” is provided for from his previous (conscious) state.

“himself puts the body aside and himself creates (a dream body in its place)”
The Consciousness that is the “self” falls asleep (experiences such) and dreams (*“puts the body aside”*) and from knowledge as Consciousness creates a dream body for the purpose of “his” existence in the dream.

“revealing his own lustre by his own light and dreams.....himself becomes the light”.

The dream body and the dream experiences of this “self” are all enabled and supported by the light of experience and knowledge of this “Consciousness” that has been gained through experiencing “self” is the meaning.

4.3.10 There are no chariots, nor animals to be yoked to them,
nor roads there, but he creates the chariots, animals and roads.

There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent.

“There are no chariots, animals...roads no pleasures, joys, or delights no pools, tanks, or rivers there, but he creates the pool (etc.), For he is the agent”.

The next state of the dreamer could be the state of the profound Bliss of dreamless sleep.
Or :-

The next state of the dreamer could be the Absolute State of Truth, Consciousness and Bliss. Or :-

The next state of the dreamer could be the state of dream populated according to the understanding of the Consciousness that forms individual “self”.

Referring to the previous verse it was said that *“revealing his own lustre by his own light and dreams.....himself becomes the light”*. The meaning there as here is that the next or dream world of this man (“self”) is created purely from the understanding or awareness of this “self Consciousness” (*“For he is the agent”*).

This “self” creates his next universe the same as the Absolute Self created this Universe in accordance to the one who first desired, both states from the same Absolute Knowledge (all that Exists), according to desire, is the meaning.

4.3.11 Regarding this there are the following verses:

‘The radiant infinite being (Purusa) who moves alone puts the body aside in the dream state, and himself awake and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state.

“The radiant infinite being (Purusa) who moves alone”

Purusa means that Absolute Knowledge and Consciousness within Creation as many individual experiences. In Creation terms it could be named the Self of the self. The term *“moves alone”* means that movements of state between waking sleep, dream, birth and death and so forth occur as this *“self”* Consciousness alone. The forms are not the reality is the meaning.

“puts the body aside in the dream state...himself awake”

All that (apparently) takes place does so in Consciousness only. The body or form has no true existence. The Consciousness that is the *“self”* is eternally unchanging therefore eternally conscious (awake) and as said above moves, as it were, without the body (*“puts the body aside”*).

“taking the shining functions of the organs with him, watches those that are asleep”.

As the form of the body exists within Consciousness only so does the functions of the body, the organs. The meaning here is that the *“self”* is the Organ of the organ, that is, the

Eye of the eye and so forth. The eye of the man in creation may appear tired, but the Eye that is knowledge alone in Consciousness remains shining immortal and eternally unsleeping.

Eternally unsleeping, forever the Non-Dual witness of “*those*” experiencing creation.

“Again he comes to the waking state”.

This Consciousness that is “*self*”, Although unsleeping projects or produces, in Consciousness, the state of waking. The highest meaning here continues in this verse, this means that all apparent movement or changing of states occur in unmoving Consciousness.

4.3.12 The radiant infinite being who is immortal and moves alone preserves the unclean nest (of a body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes.

“The radiant infinite being who is immortal and moves alone”

The Infinite Absolute “Self” is the Body of the body. This Absolute “Self” is also the Self of the “*self*”. The ultimate meaning of this is that all this takes place in the Singularity of Consciousness that is the Absolute.

The term “*moves alone*” reiterates that all said movement is as Consciousness alone.

“preserves the unclean nest (of a body) with the help of the vital force”

All is preserved in the “*self*”, be it a manifest sleeping (unclean) body or an unmanifest

dream (shining) body. it is Absolute knowledge as the light of the “*self*”. The consideration here is of Consciousness alone. the material form of a body is only an appendage, as it were, and not the operator or controller of any experience of existence. So it is said the “*Self*” leaves the sleeping body supported (“*preserves*”) by the laws of material nature that maintain all forms of creation in general, (“vital force”).

“roams out of the nest. Himself immortal, he goes wherever he likes”.

This “*self*”, as said is not the body, as Consciousness it (experiences) roams wherever it likes. This “*self*” can create what it likes, go where it likes. What this “*self*” likes (desires) will dictate its experience of bondage or freedom. That is, this “*self*” that has been previously described or explained as Consciousness limited within Creation will create its own experience according to its level of limiting factors, desires and so forth.

4.3.13 In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful things.

“In the dream world, the shining one, attaining higher and lower states”.

This dream world unfolds according to the Consciousness of the dreamer. It is possible for this dreamer to become a sage or a thief.

“the shining one...puts forth innumerable forms...enjoying...the company of women, or laughing, or..seeing frightful things”.

The “self”, in Consciousness populates his dream world to his desires as said. His world can include love, family friends and foes (*innumerable forms*). To the dreamer he is experiencing life. All of this, all states, all worlds are here created by the “self”, but ultimately all is the Absolute Self, remember.

4.3.14 ‘Everybody sees his sport, but nobody sees him.’ They say, ‘Do not wake him up suddenly.’ If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. ‘I give you a thousand (cows), sir. Please instruct me further about liberation.’

“Everybody sees his sport, but nobody sees him”.

This means that all see the man going about his business in waking sleep or dreaming, all see the form, but no one sees the “self”, the true being of existence, the inner controller as it has been described before by the Sruti.

“Do not wake him up suddenly... body becomes difficult to doctor”.

This statement refers to waking a dreaming person. This is further to statements in previous verses such as *“The..(Purusa) who moves alone puts the body aside in the dream state”*. The meaning is with the body set aside from its controller then to wake it suddenly with the two separated there is a risk they might not fully rejoin. This statement is given to highlight that the dream world is not simply a repeat of the waking world taking place within the body.

“Others...say...he sees in dreams only those things that he sees in the waking state”.

Following on from above it is said that some claim dreams are merely the memory of the man replaying itself. That is there is not a Consciousness that is separate from the material form.

“This is wrong. In the dream state the man himself becomes the light”.

In continuance of the above it is being restated that indeed it is Consciousness as *“self”*, that is the light of knowledge that is the man and not the material form or its memory store. The meaning is, this man, *“self”*, may continue to create and develop his ongoing desires even in his dreams due to the fact that his true being is this unsleeping *“self”*.

4.3.15 After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever

he sees in that state, for this infinite being is unattached. ‘It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.’

“After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams)”.

The term “*enjoying himself*” has the meaning of “having all things available for his use”, as well as finding specific enjoyments.

Also the meaning here is that enjoyment can come through being merely the observer, (seeing).

Further, whilst remaining as the observer the enjoyment of being is not dependent on one or the other of good nor evil.

“he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state “.

This is with reference to “self Consciousness”, the states of being are transited purely as Consciousness is the meaning.

“He is untouched by whatever he sees in that state, for this infinite being is unattached”.

The infinite Self as the self is eternally unmoving and unchanging. It is being confirmed that this “*self*” is itself unchanged or unmoved by any experience.

“It is just so, Yajnavalkya”.

Janaka's agreement has the meaning that the truth has been told and heard and that Janaka understands the lesson.

4.3.16 After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.'

“After enjoying himself...in the dream state...merely seeing...the results...he comes back...to...the waking state”.

In the waking state the “self” again takes up the (waking) form of the body.

“He is untouched by whatever he sees in that state”.

The Consciousness that is the “self” is not affected by the play, it merely supports it.

“for this infinite being is unattached”.

The “self” is without desire and is immutable and immortal.

4.3.17 After enjoying himself and roaming in the waking state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep).

Phenomenal life, this created or projected existence experiences the states of transient waking, transient dream or transient profound sleep. The Constant immortal (Absolute) Self maintains, but is untouched by, those transient forms that it supports in these states.

“It is just so, Yajnavalkya...Please instruct me further about liberation itself”.

Janaka asks further about liberation itself. The changing states of being described by Yajnavalkya thus far have described the cycle of waking sleep, dream sleep and profound sleep. But there remains to be told the description of how the man “self” attains “liberation itself” from this cycle.

4.3.18 As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states.

Of course, the term “waking sleep” or “waking state” refers to the state we normally call “awake”. But due to the reality being that there is a higher fully conscious state, as it were, after gaining liberation from this life cycle our normal awake state is in comparison more accurately described as the “waking state”.

Describing the “*self*” as the “*great fish*”, he moves alternately from waking sleep to dream sleep throughout his life experience just as a fish moves alternately from the eastern river bank to the western river bank, but is associated with neither, as it follows its course down the river.

4.3.19 As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where falling asleep he craves no desires and sees no dreams.

What keeps a being in the creation cycle is desire and attachment. But the desire for objects eventually fades so attachments to them wither. No longer deluded by material desire this self seeks its true home “*nest*”.

We could include the statement that one tires after many cycles of birth and death, but the experience as “*self*” seems to be the same just with different words. Waking sleep, dream sleep, dreamless sleep, dream sleep, waking sleep, dream experience, death or sleep experience, dream experience, birth or waking experience, dream experience, death or sleep experience dream experience and so forth. The immortal self experiences, as it were, all states but is unchanged by them. Eventually the “*self* Consciousness” experiences, as it were, stillness as the Absolute Self, as Truth, Consciousness and Bliss.

Eventually the desire to be One with Absolute Self, is recognised. In fact this desire is not

a desire, it is really the Realisation of True Love as the unchanging Self.

But,

an intention or meaning of the above description of the tired falcon desiring sleep and heading for it's nest is to consider the conditioned Brahman, the vital force or the form of the ignorant (of the Absolute) man.

The immutable “self” does not sleep.

4.3.20 In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored.) Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, or thinks, ‘This (universe) is myself, who am all,’ that is his highest state.

“In him are those nerves called Hita, (They are the seat of the subtle body, in which impressions are stored.)”

This “subtle body” refers to the vital force of material desire that maintains (due to that ongoing desire) the material form of the body. The mind of the ignorant man is unaware of

transcendent “self” Consciousness, or, more aware of his assumption of divinity residing within his form, that is, the ignorance of a divine vital force. Ignorance of the truth of the Absolute leads to the prominence of subtle physical memory as the guide for one’s waking life and dream life, as it were. Therefore, due to his being in ignorance of his true being as Consciousness alone and his consequential attachment to his material form he is so moved to fear for the safety of his form by events within this creation that experiences are stored as impressions of fear for future reference imagining them to be reality and have significance.

“When (he feels) as if he were being killed or...in short conjures...through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state)”.

The meaning here is that due to his impressions of ignorance and fear being stored in the subtle body he relives these fearful experiences through that subtle body when it is taken up in the dream state, and is once again believed to be reality and so he is once again moved by them.

“And when (he becomes) a god, as it were...or thinks, This (universe) is myself, who am all that is his highest state”.

When once again he is between the waking state and the dream state. That is the state of profound sleep, free from desire and delusion. There are no more fears, desires or attachments to move him. In this state he just Is. This state of Consciousness is closest to Self Consciousness Absolute, *“that is his highest state”*, which means the highest state within creation where he is free from desire and duality.

4.3.21 That is his form beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, Either external or internal. That is his form which all objects of desire have been attained and are but the self, and which is free from desires and devoid of grief.

“That is his form beyond desires, free from evils, and fearless”.

Desire was his downfall in the beginning. Now temporarily beyond desire he has regained his true state. In this state free from any need that causes attachments he becomes invulnerable to evil effects. In this state he fears nothing because he does not know himself to be anything in particular, because in this state he does not know duality.

“fully embraced by the Supreme Self, not know anything at all, Either external or internal”.

In deep sleep with no “self” awareness he is as One (*“Fully embraced”*) with the Absolute Self. The self does not “know any (particular) thing” because the Absolute Self is literally Absolutely all knowledge. Being Absolutely All there can be no inside or outside, external or internal.

“That is his form...all objects of desire have been attained...is free from desires

and..of grief”.

In the Non-Dual state (“*form*”) of being all, what can there be remaining to desire? All objects of desire are one with himself. Desires are an imagined need. All that is needed in truth, *Is the Truth*, that is Unity as the Absolute Self, this we are told is the state of the “*self*” Consciousness in profound sleep.

4.3.22 In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect).

In the state of Non-Duality there simply cannot be names labels or attributes. There exists no particular effect or other to touch or be touched.

4.3.23 That it does not see in that state is because, although seeing then, it does not see, for the vision of the Witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see.

The sleeping form will not see because although it has eyes to see the “*self* Consciousness” rests embraced by the Absolute as Knowledge, until the “*self*” once again takes particular Consciousness (wakes up) it remains an unseeing Singularity but is the Absolute seeing principle.

The Absolute Self is the Eye of the eye.

4.3.24 That it does not smell in that state is because, although smelling then, it does not smell; for the smellers’ function of smelling can never be lost, because it is immortal. But there is not that second thing separate from it which it can smell.

The sleeping form will not be able to smell because although it has a nose to smell the “*self* Consciousness” rests embraced by the Absolute as Knowledge, until the “*self*” once again takes particular Consciousness (wakes up) it remains an un-smelling Singularity without an “other” to smell but is the smelling principle that is the Absolute. The Absolute Self is the Nose of the nose.

4.3.25 That it does not taste in that state is because, although tasting then, it does not taste; for the taster’s function of tasting can never be lost, because it is immortal. But there is not that second thing separate from it which it can taste.

The sleeping form will not taste because although it has a tongue with which to taste the “*self* Consciousness” rests embraced by the Absolute as Knowledge, until the “*self*” once again takes particular Consciousness (wakes up) it remains an un-tasting singularity but is the tasting principle that is the Absolute.

The Absolute Self is the Taste of tasting.

4.3.26 That it does not speak in that state is because, although speaking then, it does not speak; for the speaker’s function of speaking can never be lost, because it is immortal. But there is not that second thing separate from it which it can speak.

The sleeping form will not speak because although it has vocal chords with which to speak the “*self* Consciousness” rests embraced by the Absolute as Knowledge, until the “*self*” once again takes particular Consciousness (wakes up) it remains an un-speaking singularity with no “other” to hear, but is the speaking principle that is the Absolute.

The Absolute Self is the Speech of speech.

4.3.27 That it does not hear in that state is because, although hearing then, it does not hear; for the listener’s function of hearing can never be lost, because it is immortal. But there is not that second thing separate from it which it can hear.

The sleeping form will not hear because although it has a ears with which to hear the “*self* Consciousness” rests embraced by the Absolute as Knowledge, until the “*self*” once again takes particular Consciousness (wakes up) it remains an un-hearing Singularity because there is no “other” to speak, but is the hearing principle that is the Absolute. The Absolute Self is the Ear of the ear.

4.3.28 That it does not think in that state is because, although thinking then, it does not think; for the thinker’s function of thinking can never be lost, because it is immortal. But there is not that second thing separate from it which it can think.

The sleeping form will not think because although it has a mind with which to think the “*self* Consciousness” rests embraced by the Absolute as Knowledge, until the “*self*” once again takes particular Consciousness (wakes up) it remains an un-thinking Singularity because being all knowledge all is known and there is not that “other” of which to think about. but it is the thinking principle that is the Absolute. The Absolute Self is the Mind of the mind.

4.3.29 That it does not touch in that state is because, although touching then, it does not touch; for the touchers function of touching can never be lost, because it is immortal. But there is

not that second thing separate from it which it can touch.

The sleeping form will not feel touch because although it has nerves with which to feel the “*self* Consciousness” rests embraced by the Absolute as Knowledge, until the “*self*” once again takes particular Consciousness (wakes up) it remains an un-touching singularity because there is not that “other” to touch. But is the touching principle that is the Absolute.

The Absolute Self is the Sense of the senses.

4.3.30 That it does not know in that state is because, although knowing then, it does not know; for the knower’s function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know.

The sleeping form will not be knowing because although it has a mind with which to know the “*self* Consciousness” rests embraced by the Absolute as Knowledge, until the “*self*” once again takes particular Consciousness (wakes up) it remains an un-knowing Singularity because being All there is not that “other” for it to know, but it is the knowing principle that is the Absolute.

The Absolute Self is the Knowledge of all knowledge.

4.3.31 When there is something else, as it were, then one can

see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something.

When something else is sensed right there is the Maya of creation presenting duality. When it is understood that true Existence is a singularity then the Truth of Advaita is understood.

4.3.32 It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus, did Yajnavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live.

“It becomes (transparent) like water, one, the witness, and without a second”

We have been referring to this “*self* Consciousness” in particular. But the reality of course is The Singularity of Consciousness. This Singularity has now been regained verbally and is thus described as “*transparent like water*” to reveal no division of “*self*” and “Self” or Brahman, just a still pool of Consciousness.

True Bliss is the ultimate harmony and perfection of Unity and it is Absolute. It is not experienced because that would produce the duality of an object of experience.

4.3.33 He who is perfect of body and prosperous among men. the ruler of others, and most lavishly supplied with all human enjoyments, represents the greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the Manes who have won that world of theirs. The joy of these Manes who have won that world multiplied a hundred times makes one unit of joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action those who attain their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as well as of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajapati (Viraj), as well as of one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajapati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiranyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed is the supreme bliss. This is the state of Brahman, O Emperor, said 'Yajnavalkya. I give you a thousand (cows), sir. Please instruct

me further about liberation itself.’ At this Yajnavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions.

Having revealed the “*self*” as attaining the Absolute Self or Brahman the Shruti, by way of a eulogy on the true Bliss of Brahman as compared to any imagined state of Bliss within creation. But, as will be said “*the intelligent Emperor was constraining him to finish with all his conclusions*” Up to now the description of Absolute Bliss has been likend to the Bliss of deep sleep. True Bliss, Moksha, transcends all transient material states.

4.3.34 After enjoying himself and roaming in the dream state, and merely seeing the effects of merits and demerits, he comes back, in the inverse order, to his former condition, the waking state.

These verses from verse seven have been Yajnavalkya’s response to Janaka’s question “Which is the self”? That “*self*” has been described through the states of waking, dream and profound sleep. Then in verse thirty three it was said that “*Yajnavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions*”.

The conclusion Janaka seeks is the way of liberation for this “*self*”. Leading to that conclusion, the rest of this section is to explain what causes the taking up of a new form

within the creation cycle, (transmigration of the “self”).

Janaka “*the intelligent Emperor*” has already realised that there is no true liberation within the cycle of life and death. True liberation must be escape from this Creation itself. We start with this verse describing the “self” once again in the waking state, but now approaching the state of death, as it were.

4.3.35 Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult.

“Just as a cart, heavily loaded, goes on rumbling”.

The material body (here the cart) loaded with worldly experiences and any remaining desires, being of creation eventually ages and becomes frail, but because all this is of the knowledge of the Absolute (the “self” as the passenger in the cart) this decay is not random.

“so does the self... in the body...presided over by the Supreme Self, go making noises, when breathing becomes difficult”.

The Self is the knowledge that is the event, that is, the “self” described here as being “in the body” proceeds according to the script of the play “It thinks, as it were and shakes, as it were” that is, “*go making noises, when breathing becomes difficult*” as it were.

4.3.36 When this (body) becomes thin is emaciated through old age or disease then, as a mango, or a fig, or a fruit of the peepul tree is detached from its stalk, so does this infinite being, completely detaching himself from the parts of the body, again go, in the same way that he came, to particular bodies, for the unfoldment of his vital force.

“When this (body) becomes thin is emaciated through old age or disease”,

The Material form is transient and suffers the fate of all creation, That is old age , sickness and death, this is well known.

“as a mango, or a fig, or a fruit of the peepul tree is detached from its stalk”,

Death of a form occurs at the ripening, fulfilment, or a cause that prevents it from being supported by creation. In the case of a fruit it happens at its ripening which is its fulfilment of this stage of purpose. A hanging fruit lets go of the branch and moves to the ground for its next stage or form.

“so does this infinite being, completely detaching himself from the parts of the body”.

At the death of the form of body the “self”, unmoving of course, allows the form to fall away. The immortal “self” as the Absolute Self remains unchanging.

go, in the same way that he came, to particular bodies”,

This “self” is in reality the knowledge that is The Absolute Self. This is the natural state

of Existence before Creation occurred, before the first desire took knowledge to eat for “*itself*” .

The meaning here is that this “*self*” would remain at rest as the clear pool of Absolute Consciousness and Knowledge if there was not the desire in that Consciousness to take form. Desire caused the original form and it is being said here that this “*self*” will go the same way and again take up another form (body).

“for the unfoldment of his vital force”,

The term “*in the same way that he came, to particular bodies*” here assumes rebirth so the duality and ignorance of desire that assumes a vital force will be a consideration, and because the force of desire is the cause then the purpose of the new “*life*” will be for continuing of the unfoldment of that vital force of desire. That is, for that desire to continue working to it’s desired conclusion.

4.3.37 Just as when a king is coming, the Ugras set against particular offences, the Sutas and the leaders of the village wait for him with varieties of food and drink and mansions ready, saying, ‘Here he comes, here he comes,’ so for the person who knows about the results of his work, all the elements wait saying, ‘Here comes Brahman, here comes Brahman.’

“Just as when a king is coming”,

The king is the ruler of the kingdom. This king that is coming is the ruler of the kingdom of the body of organs.

“the Ugras set against particular offences”,

Being reborn this Man, King, Brahman will have accrued merit and demerit during his previous “life”. His previous achievements and so forth will be reflected in his level of Consciousness in this life.

“the Sutas and the leaders of the village wait for him with varieties of food and drink and mansions ready”.

For this man returning to material Creation there will be a body and organs for him to take up. This will be his “*mansion*” along with suitable food to maintain that mansion (body).

“for the person who knows about the results of his work, all the elements wait saying, Here comes Brahman, here comes Brahman.”

This verse describes the man who works for his own purpose, to achieve a desire. It is being said that all the elements (the ways and means to continue his work) still await the return of this man (this Brahman) back to the creation cycle of birth and death.

4.3.38 Just as when the king wishes to depart, the Ugras set against particular offences, the Sutas and the leaders of the village approach him, so do all the organs approach the

departing man at the time of death, when breathing becomes difficult.

“Just as when the king wishes to depart”,

Here the subject is the owner or king of the dying body. The time comes when body and Consciousness part.

“the Ugras set against particular offences”

The departing “self Consciousness” will take an onward path for his journey. The path he takes will be lit and chosen according to his level of Consciousness which will have resulted from this past life considering its “particular offences”, desires and so forth.

“the Sutas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult”.

The village is the sum of the parts of his material being. At the time of death this man (“self”) will be discarding one form and either returning home to the Absolute Consciousness and Knowledge or he will take up a new form. So it is here, “the departing man” is the “self” that is the “Eye” of the eye and the “Ear” of the ear and so forth so the term “all the organs approach the departing man” refers to the functioning principle of the organs returning or reuniting as that departing “self”.

Section 4.

4.4.1 When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.

“When this self becomes weak and senseless, as it were”.

The term “as it were” qualifies the description of the self as becoming weak and so forth to meaning the unchanging immortal self only presents the appearance of change. It is the material form of the body and organs that is becoming “*weak and senseless*” in fact we are considering the death of the form.

“the organs come to it”.

This is regarding the self. these organs that come to the self are the functioning principle of each organ. That is, because the self is the Eye of the eye and the Ear of the ear and so forth it is the self that is the true support of seeing and so forth. So when a failing or dying organ is described as “coming to the self” The meaning is that the material form of the organ, eye, ear, skin and so forth dies and falls away but the seeing, hearing and touching principle remains with the “self”, the true being of the Existence of the man.

“Completely withdrawing these particles of light”.

So the term “*Completely withdrawing*” refers to the fact that the sense principle remains with the “*self* Consciousness”

This principle that enables the functioning of each organ, the Eye of the eye and so forth is the Knowledge and Consciousness that is Existence itself. In fact this Absolute Knowledge forms and supports the whole of Creation, this Knowledge could be called the “World” of the world. Here we are considering this knowledge in terms of the organs of the body. But this Knowledge and Consciousness that is Absolute is also the “self”. It is this Knowledge and Consciousness that is in fact the light of the “self”. As described previously [The self serves as his light](#) [Section three verse six.](#) These particles of knowledge of the being of the “self” are “*these particles of light*” that are the organs that are withdrawn back into the “self”, as it were.

“it comes to the heart”.

This heart refers to the subtle body of the “self”, It is where the subtle knowledge that is the man is said to reside, his organs and so forth.

“...the man fails to notice colour”.

So as the essence of the organs (the man) are withdrawn into the subtle body of the “self”, the function of that material organ will cease, is the meaning here. the eye will fail to notice colour, the ear will not hear and so forth.

4.4.2 (The eye) becomes united (with the subtle body); then people say, ‘He does not see.’ (The nose) becomes united; then they say, ‘He does not smell.’ (The tongue) becomes united; then they say, ‘He does not taste.’ (The vocal organ) becomes united;

then they say, 'He does not speak.' (The ear) becomes united;
then they say, 'He does not hear.' (The Manas) becomes united;
then they say, 'He does not think.' (The skin) becomes united;
then they say, 'He does not touch.' (The intellect) becomes
united; then they say, 'He does not know.' The top of the heart
brightens. Through that brightened top the self departs, either
through the eye, or through the head, or through any other part of
the body. When it departs, the vital force follows; when the vital
force departs, all the organs follow. Then the self has particular
Consciousness, and goes to the body which is related to that
Consciousness. It is followed by knowledge, work and past
experience.

“(The eye) becomes united (with the subtle body) then people say, He does not see..smell..taste..speak..hear..think..touch..know..”,

Then, following the eye the tongue, the vocal organ... and all of the organs that represent the form of the man are said to once again reside as knowledge alone in Absolute Consciousness as the *“the subtle body”* which is the *“self Consciousness”*. When it is said *“then people say, He does not see”* it indicates that people, because they do not comprehend the Absolute Self, still refer to the dead form of the man as being all that he was, because what he was now appears not to function.

“The top of the heart brightens. Through that brightened top the self departs”. This refers to the subtle “self”, finally departing the dead form. This is descriptive only

because it is well known that the “self” is unmoving. In reality all this happens in consciousness and knowledge alone, this is the meaning of “*brightened top*”, it is a reference to the light of knowledge. Although the man exists eternally as Absolute knowledge he now no longer manifests a material form, we are to understand that the essence or knowledge that is the man is no longer associated with that form.

“When it departs, the vital force follows; when the vital force departs, all the organs follow”.

This describes the material form. The vital force is the mortal material of creation moved through desire to form the objects of desire. At the death of the form, after it has been left by specific Consciousness, here the “*self*”, the material decays and returns to the “pool” of unmanifest knowledge ready to be taken up once again through a vital force of material desire to form that new object of desire.

“Then the self has particular Consciousness”,

This “*self* Consciousness”, as said, represents a “*particular*” individual who through his or her actions in their past life have limited or expanded that Consciousness as it were.

“goes to the body which is related to that Consciousness followed by knowledge, work and past experience”.

So, depending on the needs, desires or intentions of this “Reborn” person (“*self* Consciousness”), the new form will be “*particular*” and commensurate with that. As said this “*self* Consciousness” will be a result of the “*knowledge, work and past*

experience” that is following it.

4.4.3 Just as a leech supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self throw this body aside make it senseless take hold of another support, and contract itself.

Likening the “*self*” to a leech which climbs to stand vertical from the tip of one blade of grass then falls towards the top of another blade of grass and holding on to that new blade, with its body stretched between the two blades lets go of the original blade and contracts its body fully towards the new blade. Like so it is being said the “*self*” when heading for a new body lets go of the previous body without further concern for that.

The term “*throw this body aside make it senseless*” has already been explained in the previous verse two above, where the sense principle is withdrawn back into the “*self* Consciousness” leaving the form “unseeing” and so forth.

4.4.4 Just as a goldsmith takes apart a little quantity of gold and fashions another a newer and better form, so does the self throw this body away, or make it senseless, and make another a newer and better form suited to the Manes or the celestial minstrels, or the gods, or Viraj, or Hiranyagarbha, or other

beings.

The meaning of this verse is as described above where the vital force leaves the body. likening the decaying body to the goldsmith taking apart an old form of gold. whatever new form that “self “ takes it is still formed from the same substance. The goldsmith may melt a bracelet to make a broach, and in doing so one could say the form of the bracelet has been discarded, but from the same material a broach has emerged, Just the same with the material form of the body, while discarding the old form of the person and taking up a new form, be it :-

“the Manes or the celestial minstrels, or the gods, or Viraj, or Hiranyagarbha, or other beings”,

It should be realised that all such forms are but a projection of the same Knowledge and Consciousness which is this immortal immutable Singularity of “Absolute Self”.

4.4.5 That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good,

and by doing evil it becomes evil it becomes virtuous through good acts and vicious through evil acts. Others, however, say, ‘The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.’

“That self is indeed Brahman, as well as identified with the intellect... with the eyes and ears... righteousness... unrighteousness... what is perceived and with that what is inferred”,

This “self” is indeed Brahman, Brahman is the Self of the “self”. This has been confirmed in many of the previous verses in this chapter. The intent is to identify Brahman as all this Creation, perceived or merely inferred all this is Brahman. This is also confirmed from previous statements in this Upanishad.

“As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil”

Brahman, this “self” is this Universe and all things, just as described above. So, the reference to the “self” becoming as it acts has the meaning of an actor taking on the persona of part in the play. This is because “That” that is all thing by nature does not become one thing. If the action required of it is a good action then the “self” enacts the good act and likewise a vicious act and so forth all the time remaining by nature the unaffected actor observing his role.

To illustrate this meaning we can consider the act of Yajnavalkya taking the prize of a thousand cows with ten Padas of gold fixed to the horns of each cow, as described in

[chapter three section one of this Upanishad.](#) There Yajnavalkya took the prize pre-emptively, on the face of it this was the unlawful act of a bully or a thief or a cheat because the prize was not yet his to take. There was no permission or agreement for him to take the cows and in fact he enraged many others that were entitled to compete for that prize. Yajnavalkya was a Realised man and a great teacher who performed the act of an opportunist thief. Therefore considering the statement regarding the “self” *“As it does and acts, so it becomes”*, by his unlawful act did the “self Consciousness” that is Yajnavalkya become unlawful? Clearly that was not the case. The reason for Yajnavalkya’s immunity from his own action was his underlying reason or desire, as it were. The Realised Consciousness that is the “self” that is Yajnavalkya had no real attachment through desire to the cows or the gold despite his words. It was the teacher in Yajnavalkya that was the motivation to action, the story there continued to demonstrated that. So we conclude that the statement *“As it does and acts, so it becomes”* describes the temporary role of becoming as that of an actor. Further to this we also have a description of the “self” in :-

[Section three verse seven.](#) *“it thinks, as it were, and shakes, as it were”* which has the meaning the “self” may perform the act of a character but it does not have that character in reality, it shakes as it were but it is not really shaking. Our conclusion here is further clarified below.

“Others, however, say, The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains”

This statement has the meaning that it is attachment through desire alone that decides the state assumed by this immutable stainless “self” and not actions be they good or evil that do

not result from desire or attachment. The “*self* Consciousness” is as described Absolute Consciousness in reality. It is only desire and its attachments in Consciousness that use Consciousness and knowledge to display the fruits of that desire, actions that do not come from a desire to attain commensurate results have no effect on “*self* Consciousness”.

4.4.6 Regarding this there is the following verse: ‘Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.’ Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self the organs do not depart. Being but Brahman, he is merged in Brahman.

“Regarding this ...Being attached, he, together with the work, attains that result to which his subtle body or mind is attached”.

“Regarding the effects of desire and attachments highlighted in the previous verse”, this is further confirmation that it is desire and attachment only that decides which state the “*self*” assumes. Whatever one believes one needs one desires, whatever one desires one works

for.

“Exhausting the results of whatever work he did in this life”,

All work undertaken from desire for material improvement becomes exhausted because all of this material creation is transient. Desires for happiness or to gain satisfaction are endless because happiness, pleasure or any form of completeness sought within the material realm are ultimately unfulfilled due to the unreality of Creation.

“he returns from that world to this for (fresh) work.’ Thus does the man who desires (transmigrate) “.

Due to desires being naturally insatiable the work of the desirous man remains a conscious objective and this will guide such Consciousness through transmigration back to the cycle of birth and death.

“But the man who does not desire (never transmigrates) “.

The man that is free from desire can let go of the material world and be lead by a higher level of “self Consciousness” away from this material realm.

“to whom all objects of desire are but the Self the organs do not depart. Being but Brahman, he is merged in Brahman”.

For the one who achieves Self Realisation all desires fall away and this material world is seen to be devoid of reality and truth. Such a Realised person desires only to return to the Absolute. The organs of the subtle body of this one will not be projected to support a new form because this “self Consciousness” will be “merged in Brahman”.

4.4.7 Regarding this there is this verse: ‘When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.’ Just as the lifeless slough of a snake is cast off and lies in the ant hill, so does this body he. Then the self becomes disembodied and immortal, (becomes) the Prima (Supreme Self), Brahman, the Light. ‘I give you a thousand (cows), sir,’ said Janaka, Emperor of Videha.

” When all the desires that dwell in his heart (mind) are gone, then he... becomes immortal, and attains Brahman in this very body. “

To be truly free from heartfelt desires means to be truly free from even the natural desires that motivate one to prolong one’s very life, this profound state is not reached through any cognitive or decision process, it is the state of complete surrender to the Realised Truth of the Absolute. This rare state of renunciation through Enlightenment or Self Realisation is only achieved through a discipline of enquiry, study and meditation. This is the state of clarified love for the Absolute and in this state individual will withers and the Consciousness and knowledge that is the reality of Existence is waited for and allowed, as it were. That this reality of Consciousness that is Absolute Brahman has an open heart in this very body, is the meaning here.

” Just as the lifeless slough of a snake is cast off and lies in the ant hill, so does

this body he”.

The greatest desire was that first desire for body and mind through which to experience worldly knowledge.

Here, at last, the surrender of that first desire is the greatest liberation, freedom from this world.

” Then the self becomes disembodied and immortal, (becomes) the Prima (Supreme Self), Brahman, the Light”.

As stated the “self Consciousness” is now conscious of the Absolute and surrenders to that reality and truth.

4.4.8 Regarding this there are the following verses: The subtle, extensive, ancient way has touched (been reached by) me. (Nay) I have realised it myself. Through that sages, the knowers of Brahman (also) go to the heavenly sphere (liberation) after the fall of this body, being freed (even while living).

“The subtle, extensive, ancient way has touched (been reached by) me”.

These descriptions of the “ancient way” refer to The Primacy of Existence which is the Absolute Brahman or Self. The initial statement claims this Absolute has been “reached by me” which means Realised by me.

“(Nay) I have realised it myself”.

This next statement is a further qualification or correction to this declaration of Self Realisation (“by me”) “*na I..myself*” is the correction.

The meaning here is that due to the Realisation of the Self, the term “me” is now understood to be limited and dualistic because it only references or encompasses this apparent physical being in terms of separation from all else. In contrast the term “I myself” has a universal understanding, as in “I” am That Self.

Therefore the meaning here is that it is I, not this puppet of a form but this very self has realised the Absolute Self.

“Through that sages, the knowers of Brahman (also) go to the heavenly sphere (liberation) after the fall of this body”

“I” am all this, “I” am the singularity of Existence. Through “*that*” realisation all will be as the Non-Dual Absolute Brahman “*after the fall of this body*”.

“being freed (even while living)”.

All, “*even while living*” are liberated through “*that*” Realisation of the Primal Singularity.

4.4.9 Some speak of it as white, others as blue, grey, green, or red. This path is realised by a Brahmana (knower of Brahman). Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path.

“Some speak of it as white, others as blue, grey, green, or red”.

Referring to the path of liberation as understood by those who see a Brahman with material attributes, it is said by them to be an experience of colour, described by “Some” or “others” as “white” or other colour.

“This path is realised by a Brahmana (knower of Brahman)”.

This realisation of the path means the final attainment of liberation that was the purpose of that path. But, this is the Realisation of the Knower of only a created Brahman, a Brahman with attributes.

“Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path”.

He who knows Brahman in “Any other” way (other than transcendent Self Realisation) such as by doing good deeds and identifying himself with Brahman through his study of the Vedas, but here only the ritual portion of the Vedas, (light of supreme knowledge), is still said to be journeying on that very same path “treads this path” to his desired liberation.

4.4.10 Into blinding darkness (ignorance) enter those who worship ignorance (rites). Into greater darkness, as it were, than that enter those who are devoted to knowledge (the ceremonial portion of the Vedas).

“Into blinding darkness (ignorance) enter those who worship ignorance (rites)”

This is also with reference to the previous verse above. There we heard of the light of Enlightenment and understanding as a material experience. This verse describes the “*blinding darkness*” of being in that same ignorance of the Absolute. It is through not understanding and realising the meaning of unity with the non-dual Absolute that cause those who are ignorant in this way to practice rites, which include working for material gain. Increasing darkness in the form of increasing forgetting of the transcendent non dual Absolute is the result of such dualistic practices, is the meaning.

“Into greater darkness, as it were, than that enter those who are devoted to knowledge (the ceremonial portion of the Vedas)”

It is being said that the deepest ignorance, worse than practicing rites even, is suffered by those who love what they consider their knowledge of the Divine which they have accumulated through their religious ceremonies. This devotion blinds them to reality through providing them with a false security that rests in self righteousness and no longer seeks higher truth.

4.4.11 Miserable are those worlds enveloped by (that) blinding darkness (ignorance). To them, after death, go those people who are ignorant and unwise.

“Miserable are those worlds enveloped by (that) blinding darkness (ignorance)”
Any states of Consciousness (“worlds”) or knowledge, as it were, that is not at least lit

from Absolute Consciousness and Knowledge, as it were, would be misery, due to their being devoid of the Truth, Consciousness and Bliss that is the Absolute. The meaning is that there is a natural state of ignorance or forgetting that is caused through birth into this material world. In spite of such natural ignorance there is the light of the Absolute which through Divine Grace will be seen and followed. But, there is a state of ignorance that rests in righteousness so no longer seeks higher truth. This lack of reason and discrimination, for the time being, as it were, prevents any path to Truth from being seen.

“To them, after death, go those people who are ignorant and unwise”.

To those miserable worlds go those whose life experience has not revealed any higher truth, their ignorance will have become more profound even. The intimation is that it is not ignorance alone that denies the Divine, ignorance is natural in creation. But, wisdom is also naturally available within creation. The Absolute is the Self of the “*self*”. Which means Absolute Knowledge as Absolute Consciousness is available as one’s own “*self*”. Right action being performed by any being of creation has a clarifying or cleansing effect on the intellect or Buddhi through which Absolute wisdom arises. Eventually all are destined to return by this path to unity with the Absolute. But until this time transmigration is the path for those deluded of the Truth, is the meaning here.

4.4.12 If a man knows the Self as ‘I am this,’ then desiring what and for whose sake will he suffer in the wake of the body?

This sounds like a rhetorical question. It apparently assumes that for the realised sage there should be nothing to keep him within Creation rather than return to unity as the Absolute. But, it is not the way of the Sruti to ask rhetorical questions. From the Kaivalya Upanishad we have :-

‘Seeing the Self in all beings, and all beings in the Self, one attains that highest Self. Not by any other means’.

Regarding the above we note that for the sake of the love of the Absolute, for the sake of the Self, for the sake of all, there have been great enlightened beings known and unknown who have remained on within creation to teach and guide others. Jesus, Buddha, Mohammad are known. Adi Shankara Himself is known to have an auspicious birth. The realised soul or sage with the conscious experience of Moksha in this life will also have the conscious experience of witnessing others with the conscious experience of the bondage of ignorance and misery. Within this non-dual Absolute Consciousness or Self can there be Absolute Self Moksha while there exists the Maya of duality?

But, why do normal souls having suffered a material existence desire rebirth and return? Who after leading an earthly life would possibly seek to live it again? Perhaps a man who through the sheer strength of his continuing desires he has not yet noticed their ultimate transience.

Who after living a life will not have finished his work?
Perhaps a man whose ambitions are endless.

Who after living a life has not satisfied all his senses?
Perhaps a man whose greatest pleasure is feeding greed.

Then, after living an earthly life, Who would not seek rebirth?
Perhaps a man who by grace has seen the delusional nature of desires.
Perhaps through being free of desires this man has become still enough to feel the love of the Self.
Perhaps this man through realising the Self has also realised the unreality of life.
Perhaps the man who realises the ultimate unreality of his existence also realises that the only will with any validity is the will of the Absolute.
Such a man has surrendered to the love of the Absolute. In a real way it could be said that surrender was his last decision. What happens at death will not be decided by the man.
For the man who has realised The Self there is only The Self.

4.4.13 He who has realised and intimately known the Self that has entered this perilous and inaccessible place (the body), is the maker of the universe, for he is the maker of all, (all is) his Self, and he again is indeed the Self (of all).

“He who has realised and intimately known the Self that has entered this perilous and inaccessible place (the body)”,
“He” who Realises the Absolute Self can only be the “self”. The only one who truly

Realises or truly Knows within creation is the “*self*” because only the “*self*” truly exists.

“this perilous and inaccessible place (the body)”. There is only one state of peril in Existence and that is the forgetting of the truth of the Non-Dual Absolute. It happens that to be within creation and to be born (in the body) is in itself that very state of forgetting. Naturally the peril comes from its “*inaccessibility*” to that forgotten Knowledge and Truth of the Absolute Self.

“is the maker of the universe, for he is the maker of all”.

This man, this “*self*” is the maker of the material universe because it was his desire which projected the material objects of that desire, (mind, body and the world for these to be born into).

“(all is) his Self, and he again is indeed the Self (of all)”.

The Singularity, or the Non-Dual Absolute, which is Knowledge and Consciousness is the Self of the “*self*”. This “*self*” is the result of its desire and the Absolute Self is that Absolute Knowledge from which the object of desire was taken or projected.

Correspondingly it can be seen that the Self, the “*self*” and the Universe are one. The desire, the desirer the object of desire and the facilitator of that object of desire are this Non-Dual Absolute Singularity.

This is the ultimate meaning of :-

“All is his Self, and he again is indeed the Self of all”.

4.4.14 Being in this very body we have somehow known that (Brahman). If not, (I should have been) ignorant (and) great destruction (would have taken place). Those who know It become immortal, while others attain misery alone.

“Being in this very body we have somehow known that (Brahman)”.

In spite of this very body being an *“perilous and inaccessible place”*, (as it was described in the previous verse), we have nevertheless *“somehow known that Brahman”*

This statement serves as a reminder of how and why we are listening to the words of this Upanishad. We seek that higher truth because *“somehow”* we know of its existence and feel its absence. The Truth of the Absolute is available to the seeker because *“somehow”* it became known within Creation.

Of course it is not by mistake, coincidence, or chance that we are reading these words.

“If not, (I should have been) ignorant, (and) great destruction (would have taken place)”

Due to the Non-Dual nature of Existence and the Absolute this theoretical situation of the Absolute remaining forgotten could not be true in reality, but it is proffered to increase understanding of the reality of existence.

It would follow that if the truth of the Absolute Brahman were not accessible and therefore could not be known then there could be no liberation from this ignorance.

This Creation of forms was enabled or brought about through the Absolute submitting to some “forgetting”. In consequence that Primal Singularity of Existence which is known as

Truth, Consciousness and Bliss is not yet fully realised (remembered). If this truth could never again be Realised, if it remained as forgetting due to its being in a “*perilous and inaccessible place*”, then one could understand that this would indeed be a “*great destruction*”

“Those who know It become immortal, while others attain misery alone”.

It is now well known through the many statements within this Upanishad that one’s true being is once more attained, as it were, through knowledge and Realisation of the Absolute thereby returning home to the unity of that immortal Absolute.

But, until the Absolute is Realised in Consciousness the ignorant remain lost in the “*misery*” of the cycle of birth and death within material creation which is a temporary “*great destruction*” of their true Blissful being.

4.4.15 When a man after (receiving instructions from a teacher) directly realises this effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from it.

“When a man...directly realises this effulgent Self”,

All of us, All beings will eventually Realise the Truth of Existence which is the Primal Absolute. This is necessary for Absolute Truth, Consciousness, Bliss. There appears to be many paths involving Grace, a teacher, meditation and so forth, but we are assured by the scriptures that we all will return home to the unity of the Absolute.

“the Lord of all that has been and will be”.

This description in a way explains why Realisation is inevitable. This sentence states simply that this One Existence is *“all that has been and will be”* which means we are already *“That”* and anyway there is nowhere else to go or nothing else to be because to restate, We are *“all that has been”* All that is now *“and (all) that will be”*.

“he no longer wishes to hide himself from it”.

This sentence contains the main purpose of this verse. To *“hide himself”* in the sense of this scriptural teaching is to protect one’s very essence, one’s heart.

The Unrealised person, that is the person ignorant of his or her true being as One with the One Consciousness of Existence imagine themselves as being individual and therefore *“their”* purpose in life is their responsibility. The ignorant person *“carries their being”*, as it were, through *“their”* life.

To become Realised one has to surrender one’s very being to this Existence. The aspirant knows this intellectually and does not disagree. Indeed the aspirant changes his ways as he treads his path but in truth full surrender is hidden under a convenient lack of full understanding which is maintained by an element of natural fear.

As said this is the natural way. It also happens that as Realisation dawns then fear shrinks and one realises that one has been keeping one’s essence hidden for security. But with full Realisation of the Absolute not only does this aspirant not wish to hide but his greatest joy is in surrender, any notion of having something hidden would be alien to this Realised being.

4.4.16 Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity.

“Below which the year with its days rotates”,

The previous verse named *“this effulgent Self”*. This sentence, refers to this creation as being *“below”* That Self (the Absolute Creator of creation). With this creation of material forms came mortality and therefore the creation of time *“the year with its days”*.

“upon that immortal Light of all lights”,

Referring again to the Absolute Self *“that immortal”* to emphasise the fact of the Self being immortal and is the knowledge Absolute (*“Light of all lights”*) that supports creation.

“the gods meditate as longevity”.

This is the point, The Absolute Self Alone has true existence and is therefore immortal. All else, no matter how high and wondrous or seemingly of the utmost importance is transient and empty of true existence. The wise meditate to realise this Absolute Truth, *“the gods meditate as longevity”*.

4.4.17 That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard as the immortal Brahman. Knowing (Brahman) I am immortal.

“That in which the five groups of five and the (subtle) ether are placed”

The “*five groups of five*” refer to deities and their worlds. the subtle ether is a term for the Self or Creation in Consciousness. This is the Absolute Knowledge that is the Absolute Self in this verse called the Atman therefore all “*are placed*” in The Self. That is all this is a form of knowledge which is the Absolute Self.

“that very Atman I regard as the immortal Brahman”

“*that very Atman*” or “Self” considered in the above terms itself could indeed only be the immortal Absolute Brahman.

This is confirmation that all forms of “Self” are in reality but the Non-Dual Absolute Brahman.

“Knowing (Brahman) I am immortal”

Knowing the Absolute Brahman here means to have Realised the Truth of Existence as the Absolute. Considering the being that has yet to realise this truth we know that due to his ignorance he suffers within the continual cycle of birth, death and rebirth, as such he could be described as experiencing mortality. Now, this being, through Realising the Truth of the Absolute escapes the cycle of death and rebirth and he finds his way back home to the unity of the Immortal Absolute so therefore he now knows himself as “*I am immortal*”. In truth the consciousness that is the man is only ever immortal, to be immortal is to be timeless and unchanging.

force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman.

Because the Absolute alone exists as Truth (knowledge), Consciousness and Bliss all of this universe is merely the projection of that Absolute Knowledge. On its own this Universe and all it contains is of name and form only and has no true existence.

To consider the vital force, eye, and so forth within creation is to only comprehend the shadow or reflection of reality. Because the ear within creation does not truly exist, it is the Knowledge that created it that makes it hear in Consciousness. This is because the hearing principle is in the knowledge that alone has true existence as the Absolute. The Absolute is the Life of life.

Those who Realise “That” that alone has true Existence will Realise that Primal Singularity of Knowledge and Consciousness is the meaning here.

4.4.19 Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It.

“Through the mind alone (It) is to be realised”

“the mind alone” has that very literal meaning here. There is nothing in this Universe that is the Truth in reality therefore the truth is not available through any of our senses. *“the mind”* here means the intellect comprising the refined mind guided by Buddhi the intellect

of the heart, of intuition. Buddhi can be aware through “*Self*” Consciousness of higher knowledge and can be a guide for an intellect which includes mind, aware of this, the great seers of the past developed meditation to still discursive thoughts and so allow the subtle aspect of the intellect to reveal awareness of that Absolute Self Consciousness. This awareness in Consciousness becomes Self Realisation. As said, Through no sense or agent other than this subtle mind can that Truth be seen.

“There is no difference whatsoever in It”

This sentence explains the difficulty for the material or intellectual mind. Quite simply and literally “*IT*” is all that Exists and “*There is no difference whatsoever in “IT”*”. In reality there is not that which Exists and that which does not exist. There is only Existence.

This Absolute is the knower and the known so [Through what should one know the knower?](#)
Referencing Yajnavalkya from chapter 2.4.14.

“He goes from death to death, who sees difference, as it were, in It. “

Speaking in terms of Non-Duality those that see their reality, their life in creation as being all there is, and therefore seek material gain or objects of desire “*who sees difference, as it were, in It*” will have a Consciousness of desire and this can only lead them back to this means of obtaining dualistic desires, this material creation of death and rebirth.

4.4.20 It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant.

“It should be realised in one form only”

The meaning is the Absolute is not like this or like that, it does not do this or do that. The Absolute has no attributes through which it can be known ” *realised*”. The Self has no form and should be realised as “Absolute”.

“It is unknowable and eternal taintless... birthless, infinite and constant “

It is a marvellous fact that the Absolute is unknowable but the fact of its Existence can be Realised with certainty. The fact that it is taintless is known due to its immutability due to its immortality. Due to its being without beginning and therefore birthless The Absolute is immortal. The Absolute is infinite due to the fact of its being all there is and due to all this it is the Constant One.

4.4.21 The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech.

“The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge”.

This refers to the previous verse stating that the Absolute is itself unknowable, Therefore this Absolute should be sought through the intuition of a mind stilled of random thoughts to gain higher subtle knowledge.

“(He) should not think of too many words”

On this subject words are the Self as known by the senses and the emotions and distilled from information. By the time for meditation words have played their best part.

“it is particularly fatiguing to the organ of speech”

Words cannot contain the Absolute. To allow too many words to arise in the process can only lead to exhaustion.

The organ of speech is associated with the path of intelligence in the being. To exhaust the organ of speech is to limit the workings of subtlety and intelligence that play their part in Realisation.

Through turning to the mantra and allowing the mantra to take the focus off the words thereby allowing them to blur into the subtle being one allows the subtle heart of the intellect, the Buddhi, to be the guide. From then on words are an intrusion because the meditator is surrendering to intuitive intelligence on the way of the Self.

If we may make an observation here, in the seeking of the Absolute words or ideas do collect, this just happens. But then, during meditation times of significance are marked by stillness, a lack of words and a lack of need for words, but there is understanding. This is simply offered as an observation.

4.4.22 That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the

ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), ‘What shall we achieve through children, we who have attained this Self, this world (result).’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him.

“That great, birthless Self which is identified with the intellect”

The Self is Eternal, unborn, without beginning. The Absolute Self is subtle because it is itself unknowable. Being the Projector of material Creation means the Absolute Self is also the support of a person’s “being” in the Universe. This “being” is represented by mind or intellect. This has the meaning that the “self” within creation that knows himself through his mind is actually known within Absolute Self Consciousness, the “Mind” of the mind.

Further to the above the Absolute can only be known intuitively from within gross material Creation. Intuition is experienced within the subtle heart or higher intellect. This subtle intellect is also known as the Buddhi. The [Buddhi](#) that is most still and open is an aid to reason. It is the Buddhi that facilitates the discrimination between the real (truth) and the unreal (false). So it is the Buddhi or heart or higher intellect that facilitates the intuition that Realises the Self, in stillness.

“and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all”.

This statement describe how that all pervading Absolute Self is experienced within the [Maya](#) of creation as the subtle “self”. It is also the subtle area of the intellect of Buddhi. Through this subtle “self” and Buddhi the Truth of the Absolute is Realised and the unreality of all material creation is discriminated and known.

The “self”. is the appearance of the knowledge which is *“the controller of all, the lord of all, the ruler of all”* The nature of this knowledge is Absolute, that is, Non-Dual. it is the One Absolute Self of All that is experienced individually as the “self”, reference [Under the mighty rule of this Immutable, 0 Gargi \(Brihadaranyaka Upanishad 3.8.9\).](#)

“It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings”.

This Absolute Self is without beginning and immortal so therefore it is unchanging, immutable. Being Absolute the Self is all things, this means it is without further attributes such as good, bad, better, worse, right or wrong, further to this being all things it is also good and bad, better and worse, right and wrong. Being Absolute it is without desire and just Is. This Truth is the ultimate protection because it is unassailable.

“It is the bank that serves as the boundary to keep the different worlds apart”.
The Absolute is Existence itself so there is no inside or outside and no separate worlds. In reality the absolute is the bank of Conscious Knowledge that contains, as it were, all worlds.

Held within that bank of Conscious Knowledge, as it were, is this Creation of forms each form held and supported at the place and knowledge of its being.

“The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense objects”.

The meaning or intention here is to highlight the practices of those aspirants who are not guided by discrimination or divine reason. That is to say, the mere following of rites and ceremony does not purify Buddhi to enable subtle intuition to reveal Self Knowledge. Within this and all Upanishads, it is clearly stated that sacrifice and rites do not lead to the realisation of the Self,

[\(ch1, sec.4. v15... Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brahmana. For Brahman was in these two forms. If,](#)

however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him...

Neither will the associated reading of the scriptures or the practice of austerities alone produce desired enlightenment.

(ch2.sec.4.v5... The Self, my dear Maitreyi, should be realised, should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.)

Therefore, it is not Enlightenment or Realisation for itself that must be sought because the desire for these does not arise from the right understanding, or true love , as it were. It is love for the Truth which has arisen from an empathy for the plight of the born and a distaste for the unreal as it is increasingly seen, this love causes one to turn from work and activity to seek stillness and light within.

“Knowing It alone one becomes a sage”.

This asserts the meaning of the above. The Self should be sought for its own sake, The spiritual Academic can know all scripture but may not be the Sage that knows the Self. The illiterate man may be unable to read the scriptures but can be the Realised Sage. To know (*“It alone”*) is to know all.

“The ancient sages, it is said, did not desire children (thinking), ‘What shall we achieve through children, we who have attained this Self... They... renounced their desire for sons... for wealth and for the worlds... the desire for sons is the desire for wealth... the desire for wealth is the desire for the worlds, for both these are but desires”.

“we who have attained this Self”

They are the Realised Sages. Once the Self has been realised all desires fall away, including the desire for sons or wealth. To the Self realised sage all within this creation is seen to be transient and false it follows that there will be no desire for gain or to flourish within it or indeed to introduce more forms (“children”) to this suffering.

“This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered It never feels pain, and never suffers injury”.

The self “Itself” cannot be described because it is unknowable itself but is known of. The Absolute or Absolute Self is known as the unborn Singularity of Existence. Nevertheless, this Creation subject to duality birth and decay must owe its existence to that Absolute Singularity. Therefore a mortal self in creation is in reality an appearance of an Absolute Self. Because all creation itself is transient and mortal the immortal “self” in creation is therefore ‘Not this, not this’, that is not anything detectable in the mortal universe. Or, there is nothing immortal in this Universe.

“(It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him”.

The sage who has Realised the Absolute will know Reality through the faculty of divine reason and discrimination. Past actions will be seen as the events that they were and let go of. The Realised Sage is freed from the duality of judgements resulting from the pairs, good and evil, right and wrong, short and tall, should have should not have and so forth. The sage will let go of any identity as an individual, as such who is there to claim good or

evil?

4.4.23 This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it, said Yajnavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’

“This is the eternal glory of a knower of Brahman”

Meaning that a Realised knower of the Absolute returns home to that eternal Bliss of Brahman.

” it neither increases nor decreases through work”.

The Absolute is Existence itself, literally how could Existence which by definition is the totality of everything increase or decrease? It could not of course.

The concept of work, increase and decrease belongs to the unreality of the forms that are merely the projection of the Absolute. The projection of the Universe consists of the knowledge that is the Absolute which is the Consciousness that is the Absolute. This Consciousness and Knowledge being Absolute itself does not increase nor decrease.

“(Therefore) one should know the nature of that alone”.

The nature of Brahman, The Absolute, is knowledge Absolute. This creation is a projection of that Absolute Knowledge, and as such it is Absolutely complete.

The Absolute is all there is. There is nothing else to effect change. The Absolute being eternal, changeless, immutable, without attributes, is the primal Singularity, not two and so described by the term Advaita. This is the nature of The Absolute Self, Brahman.

“Knowing it one is not touched by evil action”.

Evil action means any occurrence that is not commensurate with the above truth of the Absolute which results in greater ignorance. For instance the man that works for material gain to increase his worldly Status is ignorant of the truth of Non-Duality this ignorance delays his return back home to the Absolute, this is the evil.

The Realised person (” *Knowing it*”) is not touched by such worldly desire.

“Therefore he who knows it as such becomes self controlled, calm, withdrawn into himself, enduring and concentrated”.

That Realised person (” *he who knows it*”) has no worldly desires because he realises the

truth as being with the Absolute and not within this material creation. Consequently he is not distracted from the Absolute truth by worldly events so he remains calm and enduring and so forth.

“and sees the Self in his own self (body); he sees all as the Self”.

Seeing truth and reality as being the non-dual Absolute therefore this creation as being also supported by that non-dual Absolute he Realises his own self as being a reflection of that very Absolute Self therefore all apparent other persons are also the same Self as his-Self. For the Realised being this is confirmed through his practice of referring to his subtle self through the subtle intellect and Buddhi

“Evil does not overtake him, but he transcends all evil”.

As described previously evil means all that results from the forgetting of the Non-Dual Absolute. This knower of the Absolute naturally (*“transcends all evil”*)

“Evil does not trouble him, (but) he consumes all evil”.

Having transcended ignorance, which by definition describes all evil, this person that has Realised the Absolute has Realised all. Therefore this man of divine knowledge naturally devours ignorance. Ignorance is merely a lacking of the Truth. Truth Which is the Natural state of Absolute Existence will naturally eliminate the unnatural state of ignorance (*“consumes all evil”*).

“He becomes sinless, taintless, free from doubts, and Brahmana (knower of Brahman). This is the world of Brahman”.

Sin is merely an action that is not in accord with the Truth of the Absolute. The knower of

The Absolute apart from being sinless becomes one with the immortal Absolute. Being a knower of Knowledge Absolute there is not the doubt to arise from the unknown. This state or (“*world of Brahman*”), once attained is Realised as Truth.

4.4.24 That great, birthless Self is the eater of food and the giver of wealth (the fruits of one’s work). He who knows It as such receives wealth (those fruits).

This important verse is placed here as a sobering reminder of the pitfalls of forgetting the Truth of the Absolute Self (“*That great, birthless Self*”). The Absolute is not an eater of food of any form. The Absolute is only ever a witness. The Absolute Self, the witness, is not a giver of wealth. Forgetting leads to mistaking a vital force as one’s “self”. This is a duality which leads to need and desire.

“That great, birthless Self is the eater of food and the giver of wealth (the fruits of one’s work)”.

This describes a vital force, the self of the ignorant. The vital force is the eater of food.
ref. :-

...for whatever food is eaten, is eaten by the vital force alone. Brihadaranyaka Upanishad 1.3.17

The vital force rises from the desire for this universe with its objects of desire as food. Further, it is through assuming a divine vital force that the ignorant work for gain seeking

wealth as their divine reward.

“He who knows It as such receives wealth (those fruits)”.

He who knows it as such means he who only understands his “self” to be his divine vital force within creation. It is he who practices rites or meditates with the desire for gain. Ultimately the fruits of his desire will be gained through experiencing rebirth into the (Consciousness) of this material realm.

4.4.25 That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.

This last verse now describes the truth of the Absolute Self (*“That great, birthless Self”*).

“That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite)”.

“Birthless” The Primal Unity, Absolute Brahman is without origination, unborn. This is a prerequisite for immortality because to be immortal is to undergo no change in state (*“undecaying, undying”*) whatsoever for eternity.

“He who knows It as such becomes the fearless Brahman”.

Fear is a product of duality. When one is all there is, being the eternal, immortal totality of Existence there is no other of any form or description to fear. He who Realises the Absolute Realises his identity as this fearless Absolute.

Section 5.

4.5.1 Now Yajnavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi used to discuss Brahman, (while) Katyayani had then an essentially feminine outlook. One day Yajnavalkya, with a view to embracing another life :-

This section on The Self as discussed between Yajnavalkya and his Wife Maitreyi is a close repeat of section 4 chapter 2. The purpose of the Sruti (and there will be a purpose) in repeating it here may be due to the Sruti intending it to be seen again in the light of greater knowledge received from the subsequent revelations concerning the “*self*” such as in the previous section. We now know Yajnavalkya to be the greatest Sage of this Upanishad. The reader can [link back](#) as a reminder.

4.5.2 ‘Maitreyi, my dear,’ said Yajnavalkya, ‘I am going to renounce this life for monasticism. Allow me to finish between

you and Katyayani.’

[See Comment on this verse Ch.2](#)

We have been taught that with Self realisation comes renunciation. This renunciation does not occur simply as a result of any aversion. Aversion to the unreal plays its part in Realisation but True love is the highest state of the Realised. Renunciation is practiced in the form of abstinence by the aspirant. But Yajnavalkya is a realised sage and the declaration to his wife of his renouncing this life is more of an admission that with his realisation came a natural falling away of concern or involvement with worldly affairs. Yajnavalkya’s request to Maitreyi results from a duty of love to tell her the truth of the situation.

Through Self knowledge Yajnavalkya knows that with Maitreyi and Katyayani all will be well.

4.5.3 thereupon Maitreyi said sir if indeed this whole earth full of wealth be mine, shall I be immortal through that or not? No replied Yajnavalkya your life will be just like that of people who possess plenty of things. But there is no hope of immortality through wealth.

[See Comment on this verse Ch.2](#)

“if indeed this whole earth full of wealth be mine, shall I be immortal through that or not?”

Maitreyi with this question immediately demonstrates her wisdom and understanding.

“No replied Yajnavalkya... there is no hope of immortality through wealth”.

Yajnavalkya’s answer confirms that there is no thing in this world that leads to the knowing and liberation of the Absolute.

From the heart of Maitreyi’s question comes the basic truth of creation that all this is ultimately unreal, transient and mortal. It follows that any comfort or pleasure derived from this material world is an ultimate illusion and all time spent resting in such pleasure is time wasted.

4.5.4 Then Maitreyi said, ‘What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).’

[See Comment on this verse Ch.2](#)

“What shall I do with that which will not make me immortal? “

Meaning of what use are worldly objects to one who desires to transcend this world?

Confirmation of Maitreyi’s realisation of the worthless nature of material wealth.

” Tell me, sir, of that alone which you know (to be the only means of immortality) “

Maitreyi, acknowledging her husband's wisdom (“*Tell me, sir, of...which you know*”) asks to be left supported by the truth of the eternal rather than the decay of “*plenty of things*”.

4.5.5 Yajnavalkya said, ‘You have been my beloved (even before), and you have magnified what is after my heart. If you wish, my dear, I will explain it to you. As I explain it, meditate (upon its meaning).’

[See Comment on this verse Ch.2](#)

” *You have been my beloved (even before), and you have magnified what is after my heart*”.

Referring to the times when “*Maitreyi used to discuss Brahman*” with him Yajnavalkya who was known as a great teacher gives heartfelt agreement to Maitreyi’s instruction.

“If you wish, my dear, I will explain it to you”

This simple sentence has an important meaning especially in teaching subtle subjects such as this . A student need to have asked a question and be open hearted in readiness for the answer. Subtle subjects cannot be conveyed in words alone, there has to be a desire for understanding that motivates the student to search for the meaning of the words for understanding.

“As I explain it, meditate (upon its meaning)”

Again Yajnavalkya’s instruction to meditate is crucial to this subtle understanding. It is said that the Self needs to be meditated upon to be realised. Yajnavalkya himself will reinforce this statement in the next verse.

In the following verse “One’s own sake” means “one’s own *“self”*”. This is explained.

4.5.6 He said, ‘It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that

they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised, should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known.

[See Comment on this verse Ch.2](#)

As a footnote to this translation Swami Madhavananda denoted the term “own sake” as meaning “own self”. This is in keeping with the meaning and the intention of the Sruti here. That intention is to reveal the Absolute Self through divine love which it will be revealed is the love that is true recognition of one's identity with all within creation.

Further to the above it should be realised from Yajnavalkya's description that he has eliminated all of material creation as being an object of love *“It is not for the sake of all, my dear, that all is loved”*.

Yajnavalkya states that all is loved for one's own sake. Indeed all that remains after the elimination of all material creation is one's own self, for what else truly exists? It can only be that same *“self”* seen in all else that remains to be loved.

“It is not for the sake of the husband, my dear, that he is loved, but for one's own

sake that he is loved”.

The meaning here is that it is not the material form of the (husband, wife, sons, wealth, Vedas, all) that is loved but it is their very existence that proves the Absolute (Self, Brahman, God) that is loved. This “*own sake*” is one’s own “*self*” which is the same “*self*” as all forms of creation. This is the meaning.

“The Self, my dear Maitreyi, should be realised, should be heard of, reflected on and meditated upon”.

This Self represents the appearance of the divine as the (false) duality of Creation, as such it is the Absolute Self of the “*self*” within, as it were, Creation. This Absolute, which is the Absolute Truth, or Absolute Brahman or God or The Non-Dual Existence needs to be Realised in order to find one’s way back home to Truth and escape the nescience of this material creation.

Yajnavalkya, the Realised teacher tells us that through hearing the teaching, Reflecting on that information, and then practicing meditation one can come to know, Realise that liberating Truth.

When Maitreyi agreed to marriage she will have sensed in the form of Yajnavalkya the means of fulfilling her desires for union and children. At the same time her intelligence will have been looking to recognise something in Yajnavalkya, something that the intellect could relate to. Maitreyi would have felt this as the desire *to love*.

What the Realised later come to understand is that it is the “One Self” that recognises that very “Self” in an apparent “other” being. The fully Self Realised become aware of the Self in all of Creation. This Recognition is the manifestation of love.

So it is not the form named Yajnavalkya that Maitreyi loves it is how well the Consciousness of the “*self*” of Yajnavalkya allows the Self to shine. This is how Maitreyi could still love Yajnavalkya even as his form or body changes and weakens with age.

4.5.7 The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these Vedas, these beings and this all are the Self.

[See Comment on this verse Ch.2](#)

“The Brahmana (Ksatriya, worlds, Vedas, beings) ousts one who knows him as different from the Self “

In reality the appearance of duality in creation is a delusion of Maya. But, this duality is the cause of fear even though our natural desire is for the truth of unity. The desire to love is the Non-Dual truth manifesting as the unity of love. It is natural that all being will reveal the truth of “their” divine self, as it were. The clarity of the light of this “*self*” revealed through each individual form depends on the extent to which that individual is

cloaked by ignorance and fear.

Referring to the commentary for verse 6. Above describing Maitreyi's love for Yajnavalkya being in reality her "self" recognising the same light of the "self" in Yajnavalkya. Here, if that light were not seen due to its being cloaked by said ignorance and fear then the form of Yajnavalkya would have been "ousted" by Maitreyi because love for the "self" would not be seen and Yajnavalkya would be seen as "different from the Self" this is the meaning.

" these worlds, these gods, these Vedas, these beings and this all are the Self."

As stated the Reality of Existence is a Non-Dual singularity. The seeing of difference is due to the [Maya](#) of Creation but even so the being that undertakes practices to discover truth cleanses or purifies the intellect enough to see and reveal the light of the "self" which is the Consciousness of the Absolute Self which is the Absolute Consciousness of Existence.

4.5.8 As when a drum is beaten one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.

[See Comment on this verse Ch.2](#)

"As when a drum is beaten one cannot distinguish its various particular notes "

Likening the projection of Creation to the projection of sound from a drum, The meaning is

each comes from a single source but many individual qualities are sensed.

” but they are included in the general note of the drum... “

Nevertheless, is the meaning, all the differences detected by our senses are merely projected from that single source. Creation from the Non-Dual Absolute and sound from one drum.

4.5.9 As when a conch is blown one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of blowing.

[See Comment on this verse Ch.2](#)

Considering a conch shell, for our purpose it is a unity, one being that has the capability of producing different effects. This capability is contained in the knowledge that enables or supports its very existence. How the conch sounds or behaves will always strictly conform to this knowledge which are its laws and its nature. However it sounds and vibrates eventually it will return to rest as the unity of knowledge that it is.

Likening this conch shell to the Absolute, The Absolute is a Non-Dual Singularity that is Knowledge Absolute, whatever is projected strictly conforms to the Knowledge that is that Absolute and eventually whatever is projected will return to rest as that Absolute Singularity.

4.5.10 As When a Vina is played on one cannot distinguish its various particular notes, but they are included in the general note of the Vina, or in the general sound produced by different kinds of playing.

[See Comment on this verse Ch.2](#)

It should be kept in mind when considering these similes, such as musical instrument, that in reality every individual part is eternal. That is, a note may fade away but in this Bubble of Existence as it were, nothing leaves and nothing fades out of existence, The knowledge that it is, is eternal.

4.5.11 As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-Veda, Yajur-Veda, Sama-Veda, Atharvahgirasa; history, mythology, arts, Upanisads, verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world, and all beings are all (like) the breath of this infinite Reality. They are (like) the breath of this (Supreme Self).

[See Comment on this verse Ch.2](#)

“As from a fire kindled with wet faggot diverse kinds of smoke issue, Rg-Veda... arts... aphorisms... sacrifices... drink... all beings”

Smoke of all colours comes from burning wet material. This is being likened to the seemingly infinite variation in the forms of Creation.

“They are (like) the breath of this (Supreme Self)”.

The meaning here is that as different smoke rises from fire then the different forms of creation arise from the Absolute. From the above all encompassing list ranging from the gross material to the subtle idea one should realise that the Absolute is this very Existence itself.

The Supreme Self is this word, this paper, this reading. As from the same fire or cause many colours of smoke rise up so from the One Self many existences are experienced. Or, all forms are merely many experiences of This One Consciousness.

4.5.12 As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus

is the one goal of all excretions, as the feet are the one goal of all kinds of motion, as the organ of speech is the one goal of all Vedas.

See Comment on this verse Ch.2

That the satisfaction of a desire is the one goal of all Creation, as the satisfaction of continuing desire is the one goal of rebirth of man, as rebirth is the one goal of the continuing Maya of creation.

That everything has a connection and purpose with and for another within creation should be understood as an obvious indication of its primal unity and of the interdependence or common reason of all things. There is one intelligence as the common controller of all forms.

That one Absolute Brahman is the one goal, it is the one home that all of manifest creation is returning to, is the meaning.

4.5.13 As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) Consciousness. This is what I say, my dear. So said Yajnavalkya.

“As a lump of salt is without interior or exterior, entire, and purely saline in taste”

We are to comprehend this lump of salt as literally being endless, that is *“without interior or exterior, entire”*. The meaning is that this *“lump of salt”* represents this universe, This entire Existence. That being the state of Existence then nothing else but salt would Exist. The description or name we give to salt is to distinguish it from anything else such as pepper or air. In this example nothing else but salt exists so there is no reason for it to have a name because it is just IT or more precisely it just IS. If this IT had Consciousness then it would be conscious of nothing because nothing exists, we know it is salt because it is just our example in a realm of many examples. But in the realm of the lump of salt only salt exists and there is nothing else for this salt to be different to so as said, this salt just IS. Because the Salt IS existence, salt, the name, the description *“itself”* does not exist because to have a description one has to be able to discriminate, to be able to discriminate there has to be duality, but the realm of the lump of salt is a unity of Salt alone. This is also the reality of our Existence which is Consciousness Alone.

“so is the Self without interior or exterior, entire, and Pure Intelligence alone”.

Just as in the Non-Duality of the salt realm salt itself does not, nor could it exist because for there to be salt there would also have to be an “other” that was not salt but there exists nothing else. So it is in this Existence, There exists Consciousness Alone so Consciousness does not exist as anything particular because for it to be particular there would have to be something else for Consciousness to stand apart from but there is not.

“(The self) comes out (as a separate entity) from these elements, and (this

separateness) is destroyed with them”.

This realm of Creation appears to have many forms (“*elements*”) but all of these elements are held within the one Non-Dual Consciousness. when these forms or elements decay and so forth The Absolute Self, This Consciousness remains “*The self comes out as a separate entity*”..

“After attaining (this oneness) it has no more (particular) Consciousness”

The meaning is that when the delusion of separateness is seen then Consciousness alone remains as this Existence and just as in the salt realm salt has no “*particular*” existence then in this actual realm of Consciousness, Consciousness has no “*particular*” Consciousness.

4.5.14 Maitreyi said, “Just here you have led me into the midst of confusion, sir, I do not at all comprehend this” He said, ‘Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear.’

[See Comment on this verse Ch.2](#)

” Maitreyi said... sir, I do not at all comprehend this.”

Maitreyi admitting to not understanding allows the Sruti to explain the implications of Non-Duality again.

” He said... This self is indeed immutable and indestructible “

This Existence that is Consciousness without cause for particular Consciousness by nature is therefore immutable. With no particular Consciousness there is no agent for change. With no particular Consciousness due to there being no agent for change there is no cause to mutate, being immutable there is no destruction and with no destruction there is immortality.

15. Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered it never feels pain, and never

suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left.

[See Comment on this verse Ch.2](#)

When all that exists is One Alone how can it be differentiated from anything else? There is nothing else. What is the meaning of name or description when there are no other names or descriptions? When all that exists is Consciousness there is no thing called Consciousness. There is no thing, there just Is (Existence Alone).

* * *

Chapter Five

Infinity, such as it may be, exists within the Absolute.

Section 1.

5.1.1 Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. Om is the ether-Brahman, the eternal ether. ‘The ether containing air’ says the son of Kauravyayani. It is the Veda, (so) the Brahmanas (knowers of Brahman) know; (for) through it one knows what is to be known.

“That (Brahman) is infinite”

When describing “(Brahman)” as “infinite” the reference is not to physical size or distance. The meaning is that the Absolute (Self, God, or Brahman) is literally Existence itself. This means that the Absolute is all that exists, therefore the Absolute is

without beginning or end, without start or finish. Therefore the Absolute is infinite.

“this (universe) is infinite”

This universe is a projection in Consciousness of the Absolute Knowledge which is the infinite Brahman. The Absolute is the knowledge of Existence Absolute.

Therefore, *“this universe”*, being the projection of Absolute Knowledge is itself infinite.

“The infinite proceeds from the infinite”

The said infinite universe proceeds or is a projection of the infinite Knowledge of The Absolute (*“Brahman or Self”*)

“taking the infinitude of the infinite (universe) “

If or when this projection of the Universe which is of the infinite knowledge of the Absolute Brahman is subsumed or wound up or negated (*“taking the infinitude”*) then that infinite immutable Absolute Brahman will remain unchanged.

“it remains as the infinite (Brahman) alone”

The Absolute Brahman Alone Exists. When this projection of Universal knowledge comes to rest the Absolute remains unchanged. The Absolute Brahman is unborn, immutable and eternally existing.

“Om is the ether-Brahman, the eternal ether”

The Absolute Brahman is without beginning. This Creation in the beginning was the word Om. Aum symbolises the sound (word) of this Creation as it proceeded (was projected) from the unmanifest ether that is the Knowledge that is the Absolute Brahman.

“The ether containing air”

This manifest Creation is the material (gross) Creation (containing air) of the subtle knowledge that is the Absolute.

“It is the Veda,... (for) through it one knows what is to be known”

This material Creation consists of the knowledge (Veda) that is the Absolute. What is to be known is the way back to unity with that Absolute, the knowledge to uncover that way also came with Creation.

Om is the sound of the knowledge of the Absolute projecting the universe into the manifest ether (air) and bringing all the components of creation into being.

Om is the sound of the knowledge of this creation unfolding.

Concerning this next section.

After Hiranyagarbha, who symbolises the manifestation of material desire (vital force) to create the forms of that original desire, the form of Prajapati, the first born (Viraj), the body of that original desire, was made manifest.

Through the term Prajapati, this first born, Viraj, is known through his role as the desiring father (of the desire for sons).

The sons of the world, the further forms of creation, are said to conform to three groups or classes of conscious awareness.

These groups are designated gods, men and Azuras.

The following verses speak of these sons entering the world through Prajapati, their Father.

Section 2.

5.2.1 Three classes of Prajapati's sons lived a life of continence with their father, Prajapati (Viraj) the gods, men and Asuras. The gods, on the completion of their term, said, 'Please instruct us.' He told them the syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: Control yourselves.' (He) said, 'Yes, you have understood.'

There were three groups of individuals (*"gods, men, azuras"*) living without desire (*"continence"*) with their father. At the end of their term it came time for them to leave. The father and sons and all of creation emanated from the "cloud" or ether that is the unmanifest knowledge of the Absolute.

The father, Prajapati, was born into the Universe with Creation. Prajapati as a first born of vital force will further enable all mankind, represented by gods, men and azuras.

So the first sons asked the father for some special wisdom they might need (for living in the world).

The father confided in them the syllable 'Da'

Have you understood? He asked.

Yes, the gods replied, you meant control yourself.

Yes the father said, you have understood.

5.2.2 Then the men said to him, 'Please instruct us'. He told them the same syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: Give.' (He) said, 'Yes, you have understood.'

Later the second (group of) men asked for some special advice to help them (for living in the world). and they were told the same syllable, 'Da'.

Have you understood? the father asked.

Yes, the men replied you said to give.

Yes the father said, you have understood.

5.2.3 Then the Asuras said to him, 'Please instruct us.' He told them the same syllable 'Da' (and asked), 'Have you understood?' (They) said, 'We have. You tell us: Have compassion.' (He) said, 'Yes, you have understood.' That very thing is repeated by the heavenly voice, the cloud, as 'Da,' 'Da,' 'Da' 'Control yourselves,' 'Give,' and 'Have compassion.' Therefore one should learn these three self control, charity and compassion.

Finally the third (group of) azuras asked the father if he had some advice for them that he feels they might need (for living in the world). they were told the same syllable 'Da'

Have you understood? the father asked.

Yes, the azuras replied you said to have compassion.

Yes the father said, you have understood.

These three wise practices are meant for all mankind as represented by the three groups. Basically they mean if you have superior means, (gods) then you need to control that power.

If you have material wealth, (men through working for desire) then you should give, share that wealth.

If you are an Azura, said to be evil through caring only for their own being, then they should show compassion for others.

But, in fact, the father gave no specific advice. The father repeated the same abstruse syllable to all beings. What was received by each individual was the wisdom of their “self”, through access to the Absolute Self. Each person asked for something because each person intuitively knew in their heart of the need for guidance.

Not immediately understanding ‘Da’ each looked within for the interpretation of this answer to their question. In the course of this inner enquiry their own wise “self” gave to each of them the answer to their own personal questions. We all have access to this divine knowledge and reason through this “self” through our subtle intellect, whether we behave as gods, men or Asuras.

“That very thing is repeated by the heavenly voice, the cloud”

This “cloud” symbolises or describes the Knowledge of the Absolute Self which in truth, as stated above we all have access to as our same “self”.

This section can be understood as an example of the man being unable to discern higher truth from any transient form of creation (such as Prajapati, Viraj or vital force). But all people can still access this higher Truth that is the Absolute, through their intuitive “*self*” which in reality is the Absolute Self.

Section 3.

The following sections will describe the error of forgetting that Absolute Self and assuming a vital force, Hiranyagarbha (a projection of material desire), and so forth to be their divine “self”.

It will be seen from the described results of assuming a vital force that those results only ever amount to material gain. Material gain, vital force, leads to further ignorance or forgetting of the Absolute and eventual rebirth.

5.3.1 This is Prajapati, this heart (intellect). It is Brahman, it is everything. ‘Hrdaya’ (heart) has three syllables. ‘Hr’ is one syllable. To him who knows as above, his own people and others bring (presents). ‘Da’ is another syllable. To him who knows as above, his own people and others give (their powers). ‘Ya’ is another syllable. He who knows as above goes to heaven.

“This is Prajapati this heart (intellect)”.

“Prajapati” is the first born (Viraj), born as a result of that original desire for mind and body *“intellect”*. In this verse *“intellect”* specifically means as guided by Manas which is assumed by the ignorant to be the divine and is therefore allowed to mislead the subtle intellect of Buddhi (mind and heart). Being mislead by manas causes a vital force which means this is the *“self”* of the ignorant. Those suffering from this ignorance through forgetting assume this vital force to be the will of the divine for them to gain or create more material wealth and flourish in *“their”* life.

“It is Brahman, it is everything”.

This is the conditioned Brahman or vital force or *“self”* of the ignorant. This Prajapati or first born Brahman is everything, all things within material creation in fact, because Viraj in the role of Prajapati, the father, produces further material creation through sons and continuing desire. But, Prajapati or Viraj or vital force is not the Absolute Brahman or Self which transcends this whole Universe of things.

“Hrdaya (heart) has three syllables”.

The extent to which this (deluded) *“self”* is known is being symbolised by three syllables.

“Hr” is one “Da” is another syllable “Ya” is another syllable”.

“He who knows as above” :-

(“He who knows” means he who meditates as such).

He who knows “*Hr*” people bring him presents.

He who knows ” *Da*” people give him their powers.

He who knows ” *Ya* “ he gains heaven.

This understanding assumes meditation on such, (meditation gains that object of meditation). But this meditation is still of the realm of material creation, that is, he seeks rewards such as presents, power, and even heaven, which still means a world or “state” of Consciousness, as it were, within creation.

Full realisation of the Absolute Self alone leads to liberation and unity with the Absolute Self.

Section 4.

5.4.1 That (intellect-Brahman) was but this Satya (gross and subtle) alone. He who knows this great, adorable, first born (being) as the Satya Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes nonexistent he who knows this great, adorable, first born (being) thus, as the Satya Brahman, for Satya is indeed Brahman.

“That (intellect-Brahman) was but this Satya (gross and subtle) alone”.

The “*intellect Brahman*” is the first born Brahman that was born as the result of his

desire for “mind”.

Being a “Satya” Brahman and the first ‘born’ he is a conditioned material Brahman. Not The Absolute Brahman or Absolute Self which transcends all attributes.

The intention here is to restate that this “self” (intellect-Brahman) described here is the self of those ignorant of the Absolute.

this “self” of the first born, “*Satya (gross and subtle) alone*”, is the material body of a vital force that arose due to the desire for mind and body of that first born.

“(He who knows) this great, adorable”

This term is central to the ignorance of this man. It describes the man as meditating (“*He who knows*”) on a vital force in their material form as Divine (“*great, adorable*”). This is due to the forgetting of the Non-Dual Absolute Self.

“He who knows this... first born (being) as the Satya Brahman”

This “*first born (being)*” means he that brought the Knowledge that was the Absolute Alone into manifest Creation through his desire. As such he (the first born) is but the gross form of the subtle knowledge (Truth, Satya) of the Absolute.

“*He who knows*” refers to he, (the one who is born), who sees his “self” as a divine force supporting his life within creation, (“*Satya gross and subtle*”) and meditates with this understanding.

“conquers these worlds, and his (enemy) is thus conquered”

He who meditates with the understanding of his divine vital force gains (“*conquers*”) a material world.

The ignorance of this man leads to the seeing of duality which means he sees need (“*enemy*”) for his “share” of the worlds. In truth the seeing of duality is false therefore the seeing of being in need as fear or enemy is false.

“and becomes nonexistent”

What is imagined to exist by the delusional depends entirely on their delusions. He who is satisfied by thinking that he “*conquers these worlds*” (achieves all desires) also sees his enemy (need, desire) “*become non-existent*”.

“for Satya is indeed Brahman”.

This first born form of Brahman does consist of gross and subtle, therefore he is “*Satya*”. The Absolute Brahman transcends all descriptions such as gross and subtle. The ignorant, satisfied through material wealth seek no higher reality than this material and a divinity.

Or, it is true that mans only real enemies arise from duality such as desire and attachment. An awareness of unity through the Divine, albeit the delusion of a divine vital force, can lead to the heavenly state of freedom from desire.

But, nevertheless true freedom and emancipation can only come through Self Realisation which transcends a vital force. ref:-

[Brihadaranyaka Upanishad 3.8.10 “he, O Gargi, who departs from this world after knowing this immutable \(Absolute Brahman\) is a knower of Brahman.](#)

Section 5.

5.5.1 This (universe) was but water (liquid oblations connected with sacrifices) in the beginning. That water produced Satya. Satya is Brahman. Brahman (produced) Prajapati, and Prajapati the gods. Those gods meditate upon Satya. This (name) ‘Satya’ consists of three syllables: ‘Sa’ is one syllable, ‘IT’ is another syllable, and ‘Ya’ is the third syllable. The first and last syllables are truth. In the middle is untruth. This untruth is enclosed on either side by truth. (Hence) there is a preponderance of truth. One who knows as above is never hurt by untruth.

“This (universe) was but water (liquid oblations connected with sacrifices) in the beginning”

The horse sacrifice ritual has been a theme throughout this Upanishad symbolising the cause for this universe due to it’s resulting from desire.

Again, with reference to the horse sacrifice named in this Upanishad, that was performed by the man desiring rebirth, the “water” “liquid oblations connected with sacrifices” meant the Soma Juice that symbolically contained the seed of the desired outcome of the sacrifice ritual.

In this verse the “water (liquid oblations)” symbolise the unmanifest ether of Absolute Knowledge. Here this unmanifest knowledge is projecting (manifesting) the Universe,

“This (universe) was but water”.

“That water produced Satya”

This “*Satya*” is a material manifestation of Absolute knowledge. Therefore here “*Satya*” is projected or manifest mortal truth (creation) and the Absolute Brahman is the immortal Truth of that truth.

“Satya is Brahman. Brahman (produced) Prajapati, and Prajapati the gods”.

This “*Brahman*” is “he” that first desired a worldly mind. “He” was the first (material, conditioned) Brahman born within the Universe of his desire. All that is further created (“*Prajapati (the father) and the gods*”) is only a false superimposed further creation from the continuing desire of this first born Brahman to flourish. ref. :-

[“these are all his projection, for he is all the gods”. Brihadaranyaka Upanishad 1.4.6](#)

“Those gods meditate upon Satya”.

Those flourishing within creation (“*those gods*”) who desire to continue to flourish within creation believing this material universe to be their reality, meditate on this creation of the worldly Brahman. They have forgotten the Truth of The Absolute Non-Dual Brahman.

“Satya consists of three syllables: ‘Sa’ ‘IT’ and ‘Ya’”

To elucidate the above meaning, that this universe is merely a transient mortal (therefore untrue or unreal) projection of immortal Absolute Truth, its description, “*Satya*”, is being divided to show that it contains both Absolute Truth and only relative truth (untruth).

“The first and last syllables are truth. In the middle is untruth “

The first syllable represents the Absolute at rest as pure Knowledge (Truth).

Then, once again the last syllable represents the Absolute returning to rest after the winding up of the projected universe as once more Absolute Truth, Consciousness, and Bliss, at rest.

“This untruth is enclosed on either side by truth”

This projected Universe along with Prajapati or Viraj who disturbed, through his desire for the world, the rest and bliss of the Absolute Truth is ultimately transient and untrue and is therefore only an interlude *“enclosed on either side”* within the Eternal Truth of the Absolute *“untruth...enclosed on either side by truth”*.

“there is a preponderance of truth. One who knows as above is never hurt by untruth”.

The meaning is that the Realised one who sees the eternal truth of the Absolute transcends the untruth of creation and therefore transcends its evil *“hurt”*.

That is, Truth is the natural eternal state *“preponderance of truth”* so Truth will always prevail, or Absolute Truth Alone is Eternal.

5.5.2 That which is Satya is that sun the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes. When a

man is about to leave the body, he sees the solar orb as clear.
The rays no more come to him.

“That which is Satya is that sun the being who is in that orb and the being who is in the right eye. These two rest on each other”.

As described above, Satya is the manifestation of the universe, the material sun with its man made deity and all the material of creation.

The subtle is the eternal knowledge that supports the transient projection of this material. The subtle is also the seeing principle (Absolute Knowledge) that witnesses the event of sunlight meeting the organ of the eye.

“The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes”.

The rays or light of the sun rest on the eye. The eye meets (rests on) the light of the sun and the Absolute Self experiences the seeing principle *“the function”* through that meeting, as it were.

“When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him.”

When a man, (here the *“self”*) is about to leave the (dying) body, the subtle organs of sense, (the principle of seeing and so forth) leave the material form of the body, as it were, and remain as Knowledge which is now the unmanifest Self (*“self”*).

Therefore, the orb is now known (*“sees”*) only through the light of that Knowledge which does not use the light (*“rays”*) of the sun, *“The rays no more come to him”*, but

the orb of the sun remains known through Absolute Knowledge, as does each ray of the sun of course.

5.5.3 Of this being who is in the solar orb, the syllable ‘Bhur’ is the head, for there is one head, and there is this one syllable; the word ‘Bhuvar’, is the arms, for there are two arms, and there are these two syllables; the word ‘Svar’ is the feet, for there are two feet, and there are these two syllables. His secret name is ‘Ahar.’ He who knows as above destroys and shuns evil.

The words Bhur, Bhuvar, and Svar represent three subtle planes of existence equating with earth, sky and space. They begin the [Gayatri Mantra. \(Wikipedia link\)](#) which speaks of the light of the sun as symbolising the light of god. The light of the sun shines on these worlds so through meditation it is said that one may attain these worlds.

“Of this being who is in the solar orb, the syllable ‘Bhur’ is the head”

For the sake of meditation the deity of the sun is being “constructed” from the syllables of these words, so the first syllable is the head.

“the word ‘Bhuvar’, is the arms”

Likewise the next two represent the arms.

“the word ‘Svar’ is the feet”

The last two represent the feet of the deity.

“His secret name is ‘Ahar’”.

Ahar, as said represents the divine.

“He who knows as above destroys and shuns evil”

He who knows the subtle (*secret*) reference here is to the Non-Dual Absolute Self that transcends this material creation with its evils of duality will also “shun evil”, is the meaning here.

But it should also be understood that meditation on a deity may gain worldly material results symbolised by that deity, but only meditation on the truth of the Non-Dual Absolute will gain emancipation from material creation.

Compare 2.1.2 [That being who is in the sun, I meditate upon as Brahman](#)

5.5.4 Of this being who is in the right eye, the syllable ‘Bhur’ is the head, for there is one head, and there is this one syllable; the word ‘Bhuvar’ is the arms, for there are two arms, and there are these two syllables; the word ‘Svar’ is the feet, for there are two feet, and there are these two syllables. His secret name is ‘Aham.’ He who knows as above destroys and shuns evil.

“Bhur, Bhuvar, Svar”

These repeated words again have the same meaning as above but the reference is now to the

“being who is in the right eye” which represents the *“self”* in creation.

“His secret name is ‘Aham’”

Aham means “I Am” which is that Self within creation.

” He who knows as above destroys and shuns evil”

Again meditation *“He who knows”* on the phenomena of creation may, through that very meditation, achieve higher worlds (Consciousness).

But only he who knows that the subtle (*secret*) reference here is to the Non-Dual Absolute Self that transcends this material creation with its evils of duality will also “shun evil” and gain the immortality of the transcendent Absolute Self. is the meaning here.

Compare 2.1.13 [This being who is in the self, I meditate upon as Brahman](#)

Section 6.

5.6.1 This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice or barley. He is the lord of all, the ruler of all, and governs whatever there is.

“This being identified with the mind and resplendent”

With this verse the Sruti gives an authentic description of the vital force or personal desire assuming the function of mind and intellect.

The “*self*” or the Absolute Self does not suffer the label “*resplendent*”.

“(is realised by the Yogins) within the heart”

This “*heart*” means the subtle space within the body, as it were, or the subtle space that the body form occupies as it were, and is Consciousness as knowledge being the intuitive intellect formed of mind and this “*heart*” through which truth or divine knowledge can be discriminated or “*realised*.”

Through this intellect or Buddhi the “*self*” can be known.

But, if the function of Buddhi has not come into awareness through purification and stillness of being then Manas takes control as a vital force, the “*resplendent*” “*self*” of the ignorant.

The adept Yogin realises the delusion of a vital force.

“within the heart like a grain of rice or barley”

Therefore if the yogin actually believes he has recognised the Absolute Self residing within “*like a grain of rice or barley*” then he has been misled by duality and a vital force. Certainly one must enquire and search within for “*That*” intuition which “*recognises*” the Self. But The Absolute Self “*self*” transcends all This.

“He is the lord of all, the ruler of all, and governs whatever there is”

This “*he*” is material creation controlled or moved by desire; “*he*” is a vital force understood by the ignorant to be creation itself as Divine manifestation, instead of a

transient projection of Absolute Knowledge caused by desire.

All conforms to the Knowledge that is the Absolute but the Absolute is merely the witness of this.

Section 7.

5.7.1 They say lightning is Brahman. It is called lightning (Vidyut) because it scatters (darkness). He who knows it as such, that lightning is Brahman, scatters evils (that are ranged against) him, for lightning is indeed Brahman.

“They say lightning is Brahman”

The Brahman referred to here is again Satya Brahman, Brahman as creation. In reality all creation is Brahman. Here the occurrence of lightning is depicting Brahman with an attribute of material existence (lightning).

The meaning for meditation is that lightning breaks the darkness and illuminates material reality, just like the Absolute Brahman has the illuminating action of truth.

But meditation on the conditioned Brahman for results such as avoiding evil (evil means desire, attachment and so forth) will only be meditating to improve ones condition within creation. In order to transcend Creation and the cycle of rebirth one has to realise the Absolute Brahman, the Absolute Self. This Absolute Self should be the ultimate

illumination of meditation.

Compare 2.1.4 [That being who is in lightning, I meditate upon as Brahman](#)

Ultimately, truth lies in the consideration of cause and reason. The cause for lightning came with Creation. Man's desire caused Creation. The reason for lightning does not reveal the Absolute. Lightning reveals the created Brahman of man's desire, the material body of vital force.

Section 8.

5.8.1 One should meditate upon speech (the Vedas) as a cow (as it were). She has four teats the sounds 'Svaha,' 'Vasat' 'Hanta' and 'Svadha.' The gods live on two of her teats the sounds 'Svaha' and 'Vasat,' men on the sound 'Hanta,' and the Manes on the sound 'Svadha' Her bull is the vital force, and her calf the mind.

"One should meditate upon speech (the Vedas) as a cow (as it were)"

Speech as knowledge of the divine, or the Vedas as divine knowledge are the source of finer food (milk as knowledge) for the Created.

The Created beings are the gods, men and the manes, each responding or signified by the

sounds “Svaha” “Vasat” “Hanta” and “Svadha”.

“Her bull is the vital force”

This cow represents knowledge and as such she, as knowledge, can be the mother of all desires. conjoined with the vital force as desire for rebirth then the result will be the birth or Creation of mind.

This is with reference to speech. The concept of vital force is one that is assumed by those lacking the proper understanding of the Non-Dual Self. This ignorance of ones Non-Duality is the cause of desires, as such speech is often the driving force in sounding such desires. The desire for knowledge to increase ones own substance is an error of the vital force.

“her calf the mind”

The mind as product of a vital force becomes a forceful ego. The mind fed with the finer knowledge of the Vedas becomes the means of emancipation.

For the clarity of meditation, meditation with the desire for gain within creation, for knowledge, success and so forth will enhance ones being within creation but this will also make liberation from the creation cycle more difficult.

Meditation through love for the Truth of the divine Singularity that is the Absolute Brahman will lead to Self Realisation and emancipation.

Section 9.

5.9.1 This fire that is within a man and digests the food that is eaten, is Vaisvanara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound.

“This fire that is within a man and digests the food that is eaten, is Vaisvanara”

“Vaisvanara” depicts a vital force in creation that is said to support the life of man. Those who have not yet cognised the unreality of creation consider this vital force as divine. This description of fire and digestion of food is seen as the vital force at work.

“It emits this sound that one hears by stopping the ears thus”

The stopping of the ears brings to the fore internal bodily sounds, this is imagined to be the vital force of the body at work.

“When a man is about to leave the body, he no more hears this sound”

The meaning is the vital force ceasing within the body signifies the death of the body. The “man” or “self”, no longer “using”, as it were, the internal organs, which includes the ears, will not be concerned with “no more hears” the body.

The meaning is, the vital force is of the transient material realm. The fact that all such considerations such as a vital force are left behind by the departing immortal aspect of the “man” are explained to reinforce this.

Meditation with the understanding of a vital force or the conditioned Brahman can only reproduce that material Consciousness. To transcend materiality the meditation needs to

attain the transcendent Absolute.

Section 10.

5.10.1 When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot wheel. He goes upwards through that and reaches the sun who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and from cold. He lives there for eternal years.

“...the air, which makes an opening” “the sun who makes an opening” “the moon, who makes an opening”

This is a description of the material creation giving way to the man who has transcended rebirth, having transcended rebirth he has transcended the material mind and transcended the material senses.

“He lives there for eternal years”

This describes the man existing in an environment of higher Consciousness but although

transcending rebirth he is still residing within creation “*He lives there*”, he is not described as returning home as one with the Absolute.

For the purpose of meditation we should understand, it seems, that this man has not yet achieved full Self Realisation.

Or, the return home as unity with the Singularity of the Absolute is not considered as fact by the wise Seers until all of Creation has completed its cycle after “*eternal years*” and has been once again subsumed as pure knowledge as The Absolute.

Section 11.

5.11.1 This indeed is excellent austerity that a man suffers when he is ill. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is carried to the forest. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is placed in the fire. He who knows as above wins an excellent world.

The wisdom of this verse is well known, that it is only through adversity that one remembers or seeks help of the divine. It is also the demeanour of the wise, the acceptance of austerity just the same as the acceptance of comfort. All experience is divine

for its own sake, which is for the sake of the Divine.

The Bhagavad Gita has the story of ...Kunti mother of Arjuna ... Being an enlightened soul, ...wishes for more adversity in her Life rather than enjoy a life free from peril, lest she forgets the Grace of Lord KrishnaKunti knew that an easy life free from peril would only result in forgetting and endless rebirths but a life of adversity, traversed till the end with the Lord's Name (Sri Krishna) on her lips, would lead to liberation from the cycle of births & rebirths.

It is also an excellent reminder of the transience and unreality of this creation to know that one's form (body) will only represent decaying material for disposal after one's death.

But, we also have the qualifying description :-

"This indeed is excellent austerity... He who knows as above wins an excellent world"
Indicates that the idea here is the practice of austerity, cremation and so forth performed as rites and rituals through desire seeking gain is meant. In this case these practices may *"wins an excellent world"* but they will not transcend the world with its cycle of birth and death, is the meaning.

The example given of Kunti was one of wise austerity. Kunti's only motive (desire) in requesting adversity was that of love for the Divine Truth.

Section 12.

5.12.1 Some say that food is Brahman. It is not so, for food rots without the vital force. Others say that the vital force is Brahman. It is not so, for the vital force dries up without food. But these two deities being united attain their highest. So Pratrda said to his father, ‘What good indeed can I do to one who knows like this, and what evil indeed can I do to him either?’ The father, with a gesture of the hand, said, ‘Oh, no, Pratrda, for who would attain his highest by being indentedified with them?’ Then he said to him this: ‘It is Vi. Food is Vi, for all these creatures rest on food. It is Ram. The vital force is Ram, for all these creatures delight if there is the vital force.’ On him who knows as above all creatures rest, and in him all creatures delight.

“Some say that food is Brahman. It is not so, for food rots without the vital force. Others say that the vital force is Brahman. It is not so, for the vital force dries up without food. But these two deities being united attain their highest”.

This verse is to explain that the understanding of “some” who believe in a [Vital Force](#) and material form to be the highest knowledge are deluded through ignorance.

“Pratrda said to his father, ‘What good indeed can I do to one who knows like this, and what evil indeed can I do to him either?’”

The sage Pratrda identifies the Satya Brahman, the conditioned Brahman as being food and the vital force conjoined. From this deduction Pratrda declares that one who knows this Brahman transcends both help and injury this would be due to being a superior force in creation. Pratrda's understanding forgets the reality of the Non-Dual Absolute Brahman.

“The father... said, Oh, no, Pratrda, for who would attain his highest by being identified with them?”

The father of Pratrda declares that this knowing of the Satya Brahman, the conditioned Brahman and vital force is not the highest knowledge, not the Absolute Brahman.

“he said to him this: ‘It is Vi. Food is Vi, for all these creatures rest on food’”

The father proceeds to explain that food is the body because all creatures rest (live) in their material bodies.

“It is Ram. The vital force is Ram, for all these creatures delight if there is the vital force”.

Further to the above, creatures with a material understanding derive their greatest pleasure, satisfaction and delight from what they consider to be “their” Vital Force they delight in the breath of life, that is they seek nothing higher than material existence.

“On him who knows as above all creatures rest, and in him all creatures delight”

The term “On him who knows as above” means that he meditates with the understanding of a vital force.

This meditation leads to rebirth within material Creation which causes the further Creation of material food (this universe as the food of desire). On food *“all creatures rest...all*

creatures delight”.

Our understanding of this verse is that the being who identified himself with the form and consequently whose main source of delight is the pleasure from living and breathing will not “*attain his highest*” resting on this identity and understanding.

He that lives for his body and strength will find delight for as long as he has it. But his is the short lived delight of transience and decay.

He “*who would attain his highest*” is he who would realise the Absolute Brahman thereby transcending material Creation.

Section 13.

5.13.1 (One should meditate upon the vital force as) the Uktha (a hymn of praise). The vital force is the Uktha, for it raises this universe. From him who knows as above rises a son who is a knower of the vital force, and he achieves union with and abode in the same world as the Uktha.

“One should meditate upon the vital force as...”

The vital force is caused by the delusion that raised all this universe. To realise this through meditation is to realise The Absolute and gain emancipation from all this.

“The vital force is the Uktha, for it raises this universe”.

The Creation of this universe has been said to be the result of desire and ignorance.

“From him who knows as above rises a son who is a knower of the vital force”.

From this original desire and ignorance is formed an understanding of vital force which is the desire to maintain and flourish within this Creation of ignorance through further Creation symbolised by the son.

“and he achieves union with and abode in the same world as the Uktha”.

He who praises the power of the material form will endow his offspring with pride in their form. Through their pride and belief in themselves as endowed from a loving Father they will raise their stature to that of all powerful. But they are destined to suffer the transience of material decay. They will not be uplifted through the knowledge of the eternal Self so they are destined to reside in the world, *“he achieves union with and abode in the same world as the Uktha.”* This means to suffer rebirth, albeit in a higher Consciousness, because they have revered their father as their mentor and teacher but he had no knowledge of the Self to reveal to them.

5.13.2 (One should meditate upon the vital force as) the Yajus.
The vital force is the Yajus, for all these beings are joined with one another if there is the vital force. All beings are joined for the eminence of him who knows as above, and he achieves union with and abode in the same world as the Yajus (vital force).

“One should meditate upon the vital force as...”

The vital force is the delusion that raised all this. To realise this through meditation is to realise The Absolute and gain emancipation from all this.

“The vital force is the Yajus, for all these beings are joined with one another if there is the vital force”

The meaning is that if there is a vital force then there will persist a desire for further creation (sons) and through this further creation all forms are related or *“are joined”*

“All beings are joined for the eminence of him who knows as above, and he achieves union with and abode in the same world as the..(vital force)”

“He” who knows as above is the cause of his line of descendents or relatives. Through being the Creator due to his original desire “he” (vital force) is seen as having *“eminence”* in his line of relatives.

He whose understanding contains desire will live in the world of a vital force, *“he achieves union with and abode in the same world as the Yajus.”* This means to suffer rebirth. To transcend his present (material) state this one needs to relinquish worldly considerations such as the vital force and meditate on The Absolute Brahman as the One Reality that is the true unity of Existence.

5.13.3 (One should meditate upon the vital force as) the Saman.
The vital force is the Saman, for all these beings are united if there is the vital force. For him who knows as above all beings

are united, and they succeed in bringing about his eminence, and he achieves union with and abode in the same world as the Saman.

“One should meditate upon the vital force as...”

The vital force is the delusion that raised all this. To realise this through meditation is to realise The Absolute and gain emancipation from all this.

“The vital force is the Saman, for all these beings are united if there is the vital force.”

As before, because the vital force perpetuates creation then the created will have desire and the vital force in common through rebirth.

One who meditates on the vital force as the source of unity is one whose Consciousness and awareness is limited to the material world.

“For him who knows as above all beings are united, and they succeed in bringing about his eminence, and he achieves union with and abode in the same world as the Saman.”

All beings in creation are united through birth. *“he achieves union with and abode in the same world as the Saman.”* This means to suffer rebirth. This one who meditates on the reality of a vital force will achieve rebirth within the world of a vital force (Saman) thereby contributing to the eminence of the first born (vital force).

5.13.4 (One should meditate upon the vital force as) the Ksatra. The vital force is the Ksatra, for it is indeed the Ksatra. The vital force protects the body from wounds. He who knows as above attains this Ksatra (vital force) that has no other protector, and achieves union with and abode in the same world as the Ksatra.

“One should meditate upon the vital force as...”

The vital force is the delusion that raised all this. To realise this through meditation is to realise The Absolute and gain emancipation from all this.

“The vital force protects the body from wounds”

One who meditate on the power he feels to protect the form (the vital force) will still ultimately see the death of the form and return through rebirth to the very same world, if indeed that is his conscious desire.

“He who knows as above attains this Ksatra (vital force) that has no other protector, and achieves union with and abode in the same world as the Ksatra”.

The vital force has “no other protector” because the vital force derives from original desire. Arising from original desire itself a vital force has no protector because it was the first in this creation of Maya and it has no true validity.

As said above to meditate on the reality of a vital force is to achieve rebirth and continuing material union within the world of the vital force.

One who meditates on the Absolute as the True source of all this will Realise a love for that

Truth and being guided by that love will have no concern or desire for the form (body), consequently his path will be the return home as unity with the Absolute.

Section 14.

5.14.1 ‘Bhumi’ (the earth), ‘Antariksa’ (sky) and ‘Dyaus’ (heaven) make eight syllables, and the first foot of the Gayatri has eight syllables. So the above three worlds constitute the first foot of the Gayatri. He who knows the first foot of the Gayatri to be such wins as much as there is in those three worlds.

“(the earth)....(sky).... (heaven)....make eight syllables”.

The Sanskrit name of the above three symbolic worlds are used in the Gayatri. The Gayatri consisting of three “supports” or “feet” describes Brahman, meaning that this Brahman symbolically represents the Absolute Brahman but understood through its projections, which are the objects and forms of the material universe. In effect this Brahman stands or is supported within creation, that is, this Brahman has a material form.

“the first foot of the Gayatri has eight syllables. So the above three worlds constitute the first foot of the Gayatri”.
These worlds of earth sky and heaven symbolise the levels of Consciousness that are

attainable through the higher levels of knowing and understanding achieved within Consciousness experiencing of life.

“He who knows the first foot of the Gayatri to be such wins as much...those three worlds”

“He who knows” means he who meditates or he whose understanding encompasses this knowledge.

So “he who knows” this much of the Gayatri wins all that these three worlds of Consciousness reveals, which being worldly and material cannot on their own transcend Creation.

5.14.2 ‘Rcah,’ ‘Yajumsi’ and ‘Samani’ make eight syllables, and the second foot of the Gayatri has eight syllables. So the above three Vedas constitute the second foot of the Gayatri. He who knows the second foot of the Gayatri to be such wins as much as that treasury of knowledge, the three Vedas, has to confer.

“Rcah’ ‘Yajumsi’ and ‘Samani’ make eight syllables”.

As the three worlds above form the eight syllables of the first foot so here the eight syllables of these three Vedas are said to form the second foot of the Gayatri.

“and the second foot of the Gayatri has eight syllables. So the above three Vedas constitute the second foot of the Gayatri”.

These Vedas represent or are knowledge. So the second foot or worldly support of this Brahman that has material attributes is known through this knowledge or Vedas.

“He who knows the second foot of the Gayatri to be such wins as much as that treasury of knowledge, the three Vedas, has to confer”.

As before *“He who knows”* means he who meditates on this understanding or he whose understanding encompasses this knowledge.

So *“He who knows”* Brahman through these Vedas *“wins as much as that treasury of knowledge”*.

The meaning is that one will acquire this knowledge. But knowledge needs to be Realised to be true before its full meaning can be experienced in reality.

Conferred knowledge (or gifted or won knowledge) is just information. He who amasses knowledge as treasure lives in ignorance. Ignorance of the Self makes all possessions worthless including knowledge. One needs to meditate to realise the Absolute Self to gain true knowledge. To realise the Absolute Self is to realise all knowledge.

5.14.3 ‘Prana,’ ‘Apana’ and ‘Vyana’ make eight syllables, and the third foot of the Gayatri has eight syllables. So the above three forms of the vital force constitute the third foot of the Gayatri. He who knows the third foot of the Gayatri to be such wins all the living beings that are in the universe. Now its Turiya, apparently visible, supramundane foot is indeed this

the sun that shines. ‘Turiya’ means the fourth ‘Apparently visible foot,’ because he is seen, as it were. ‘Supramundane,’ because he shines on the whole universe as its overlord. He who knows the fourth foot of the Gayatri to be such shines in the same way with splendour and fame.

“‘Prana,’ ‘Apana’ and ‘Vyana’ make eight syllables, and the third foot of the Gayatri has eight syllables”.

Prana, Apana and Vyana are components of the said vital force, so it is being stated that one foot or support for this Brahman relies on the vital force.

“He who knows the third foot of the Gayatri to be such wins all the living beings that are in the universe”.

The understanding that a vital force is desirable to know or attain due to its providing for a material life within the realm of Creation is the very understanding that limits ones Consciousness to the realm of creation. This limitation within Consciousness prevents the individual “self” from Realising the Absolute Self and gaining emancipation from Creation and transmigration. Shankara himself has said that one needs to realise a distaste for this life in order to transcend this creation and Realise the Absolute.

So far the Sruti has considered the Gayatri consisting of three feet. As we have described in the above commentary for each of those three feet, any meditation that considers the divine as having the attributes of worlds, knowledge and a vital force will win the results of that meditation. The meaning is that through meditation on the above the

material benefits and divine awareness of the above can be won, but this awareness will not transcend Creation itself to Realise the Divine Absolute Self. Further, all that has been named here as support for this Gayatri and its benefits can be seen to be ultimately transient and mortal.

“Now its Turiya, apparently visible, supramundane foot is indeed this the sun that shines”

“Turiya” means four. In this verse a “fourth” foot or support of the Gayatri is said to be the sun that shines. The sun represents a transcendent singularity through which all aspects of the Gayatri can be seen and known.

“‘Turiya’ means the fourth ‘Apparently visible foot,’ because he is seen, as it were”.

Due to the light of the sun the worldly attributes or feet of the Gayatri are seen. From the qualification “as it were” we are to understand a more subtle meaning here.

The sun is taken to represent a transcendent single source of understanding through which all things can be seen or known.

“Supramundane,’ because he shines on the whole universe as its overlord.”

The sun is taken to represent the divine that is above the mundane world and shines on or “sees” the whole universe.

“He who knows the fourth foot of the Gayatri to be such shines in the same way with splendour and fame”.

He whose meditations transcend the Created universe while being aware that the universe

itself is lit or supported by a divine singularity can Realise and achieve unity with that divine Absolute Singularity.

All the living beings that there are in the Universe and all that is not living is but the One Consciousness The Absolute. The Consciousness that is the Absolute is self effulgent. He who relies on the senses within creation can only ever be lord within creation. He who has meditated and has come to see the Absolute through divine grace becomes the light of the eternal Truth.

But, “He” whose understanding does not transcend the Gayatri will remain conscious of “*splendour and fame*”.

5.14.4 That Gayatri rests on this fourth, apparently visible, supramundane foot. That again rests on truth. The eye is truth, for the eye is indeed truth. Therefore if even to-day two persons come disputing, one saying, ‘I saw it,’ and another, ‘I heard of it,’ we believe him only who says, ‘I saw it.’ That truth rests on strength. The vital force is strength. (Hence) truth rests on the vital force. Therefore they say strength is more powerful than truth. Thus the Gayatri rests on the vital force within the body. That Gayatri saved the Gayas. The organs are the Gayas; so it saved the organs. Now, because it saved the organs, therefore it is called the Gayatri. The Savitri that the teacher communicates to the pupil is no other than this. It saves the organs of him to

whom it is communicated.

“That Gayatri rests on this fourth, apparently visible, supramundane foot”

That we are considering the Gayatri that is ultimately supported by creation indicates the very material limitation of understanding that it offers.

“That again rests on truth. The eye is truth”

This truth that is the eye is the limited mortal truth that is creation. The eye and all senses report the truth of forms, but all the forms of creation are merely projections of the eternal Absolute Truth and Knowledge. The Gayatri is said to rest on the eye and forms of creation that are called truth but the Absolute Self that transcends creation is the Truth of this projected truth the transient forms of the eye and so forth.

It is this Transcendent Absolute singularity that one needs to consider.

“That truth rests on strength. The vital force is strength”.

The projected forms of creation desiring material life seek their support from a vital force that eats food and provides for the material well being of their form. So those who believe the truth of the form to be the ultimate truth (because they are ignorant of their identity with the non-dual Absolute) see the vital force as strength supporting their truth and reality.

“Therefore they say strength is more powerful than truth”.

The term vital force indicates an understanding of material strength. The ignorance due to duality sees a need for a “Personal” vital strength that can maintain their life “against the odds”, as it were, of duality.

“Thus the Gayatri rests on the vital force within the body”.

The Gayatri that is known through the forms of creation relies on those forms and those forms rely on a vital force. The forms of the body are ultimately transient and mortal as would be a vital force.

“It saves the organs of him to whom it is communicated”.

The Gayatri that encompasses a vital force which is the very desire for the maintenance and flourishing of “my” life will naturally provide for the well being of the organs of the body.

They that say strength is more powerful than truth are they that see reality, truth within the material creation that is maintained by the strength of a vital force.

5.14.5 Some communicate (to the pupil) the Savitri that is Anustubh (saying), ‘Speech is anustubh; we shall impart that to him.’ One should not do like that. One should communicate that Savitri which is the Gayatri. Even if a man who knows as above accepts too much as gift, as it were, it is not (enough) for even one foot of the Gayatri.

“Some communicate (to the pupil) the Savitri that is Anustubh (saying), ‘Speech is anustubh; we shall impart that to him.’ One should not do like that”.

This refers to a difference of understanding or belief between different groups. It is being said that the Gayatri mantra is correct for this use and the Anustubh incorrect. Further one

group believes also that speech is the main support for the Gayatri but again here we are told that a vital force is the support that is meant.

“One should communicate that Savitri which is the Gayatri”.

This is confirmation of the above.

“Even if a man who knows as above accepts too much as gift, as it were, it is not (enough) for even one foot of the Gayatri”.

The meaning of “*gift*” here means all teaching, knowledge and so forth that is accepted without accompanying personal effort to experience the truth of the knowledge. Knowledge that is seen and accepted as complete, as a “*gift*” as it were, without further work and verification to produce from this “*gift*” the full realisation and understanding of its truth is an unrealistic “*accepting*” is the meaning.

The term “*it is not (enough) for even one foot of the Gayatri*” means that the proper understanding of even one foot of the Gayatri will compensate for knowledge accepted as a gift but not properly understood in truth.

Or, conversely, no matter how much divine knowledge one is given as a gift it will not be worth as much as even the knowledge of one foot of the Gayatri if the meaning of that knowledge is truly realised.

5.14.6 He who accepts these three worlds replete (with wealth), will be receiving (the results of knowing) only the first foot of the Gayatri. He who accepts as much as this treasury of

knowledge, the Vedas, (has to confer), will receive (the results of knowing) only its second foot. And he who accepts as much as (is covered by) all living beings, will receive (the results of knowing) only its third foot. While its fourth, apparently visible, supramundane foot, the sun that shines, is not to be counterbalanced by any gift received. Indeed how could any one accept so much as gift?

“He who accepts these three worlds replete (with wealth), will be receiving (the results of knowing) only the first foot of the Gayatri”.

This is confirmation of our statements in the above commentaries regarding the Gayatri that is described variously as supported by worlds, knowledge and vital force.

The meaning is that because this understanding of the Gayatri for meditation relies on the forms of Creation itself then that meditation will produce only the results of the objects of Creation and will therefore also be transient and mortal. That is, this Gyatri that is accepted without accompanying work for proper Realisation that will transcend Creation is incomplete.

“He who accepts as much as this treasury of knowledge, the Vedas, (has to confer), will receive (the results of knowing) only its second foot”.

As explained above, the mere acceptance as a “gift” of this knowledge produces only material results.

“he who accepts as much as (is covered by) all living beings, will receive (the

results of knowing) only its third foot”.

Again this scriptural knowledge is just words or a “gift” until its truth is properly Realised.

“While its fourth, apparently visible, supramundane foot, the sun that shines, is not to be counterbalanced by any gift received”.

This concerns the meditation that realises the meaning of the words that are a gift of the scriptures to transcend all words to Realise the Absolute Non-Dual Consciousness. The sun although an object within creation symbolises that unity of knowledge Absolute that transcends all this.

“Indeed how could any one accept so much as gift “

The meaning here is that the Non-Dual Singularity that is the Absolute cannot be described other than Not This not this. Therefore Self Realisation cannot be gifted in any form.

The commentary of these verses has not considered the Gaytri as such but merely the principle and folly of seeking material scriptural rewards from the words. These verses are saying that a teacher could not give you all these gifts and anyway it is wrong to receive gifts

(It would be wrong understanding to imagine that such knowledge could be simply gained through a gift). One would have to practice a yoga and meditate to gain them.

The comment on this remains the same. That to meditate for earthly comfort and merit is folly. The wise would forgo trying to avoid the adversity of this material existence and devote their meditations to achieving eternal unity with the Absolute.

The wise and all knowing Sruti demonstrates here its knowledge of all levels of

understanding from duality leading to the highest truth of non-duality Advaita.

5.14.7 Its salutation: ‘O Gayatri, thou art one-footed, two-footed, three-footed and four-footed, and thou art without any feet, for thou art unattainable. Salutation to thee, the fourth, apparently visible, supramundane foot! May the enemy never attain his object!’ (Should the knower of the Gayatri) bear hatred towards anybody, (he should) either (use this Mantra): ‘Such and such may his desired object never flourish!’ in which case that object of the person against whom he thus salutes the Gayatri, never flourishes, or (he may say), ‘May I attain that (cherished object) of his!’

“Its salutation: ‘O Gayatri, thou art one-footed, two-footed, three-footed and four-footed’”.

Confirmation here that the proper consideration of the Gayatri will include the fourth foot.

“and thou art without any feet, for thou art unattainable”.

Through the consideration of the fourth foot which transcends Creation one comes to Realise That which alone Exists, described as “Not This not this” the Absolute is “unattainable” and can only be known “of”.

“Salutation to thee, the fourth, apparently visible, supramundane foot”.

“*apparently visible, supramundane foot*” means that although the sun symbolises the effect of lighting Creation in truth the light of Absolute knowledge which in truth lights Creation is not known through the senses because this light transcends Creation.

“May the enemy never attain his object”!

The enemy of man is desire, the object of desire is creation itself it is mans purpose to transcend Creation to return to Absolute Consciousness.

“(Should the knower of the Gayatri) bear hatred towards anybody, (he should) either (use this Mantra): ...may his desired object never flourish”!

This means the use of the Gayatri mantra with proper understanding is to relinquish desire and return to the Truth of the Absolute.

“or (he may say), ‘May I attain that (cherished object) of his’”!

This means that if there is desire it should be the desire for the love of the Absolute.

The wise person of discrimination and reason will be seeking that which is eternal and true.

From this seeking he will have come to see those that cause duality through labels such as enemy and hate etc. as deluded. The world of the wise is motivated towards truth and reality.

The wise have no time for the transient problems of those that dislike them. The wise seek unity through contemplation and meditation.

One should generally be practising inner enquiry as part of one’s being. One should be asking in earnest what is This? This very existence? Why not nothing? Why This thinking? To whom is this thought arising? Who am “I”?

5.14.8 On this Janaka, Emperor of Videha, is said to have told Budila, the son of Asvataraiva, ‘Well, you gave yourself out as a knower of the Gayatri; then why, alas, are you carrying (me) as an elephant?’ He replied, ‘Because I did not know its mouth, O Emperor.’ ‘Fire is its mouth. Even if they put a large quantity of fuel into the fire, it is all burnt up. Similarly, even if one who knows as above commits a great many sins, he consumes them all and becomes pure, cleansed, undecaying and immortal.’

This verse dealing with the mouth completes the treatment of the Gayatri. It tells the story of Janaka’s elephant describing how it was a knower of the Gayatri in its previous life as a man but due to his lacking in full understanding of the Gayatri he incurred rebirth as an elephant.

“On this Janaka, Emperor of Videha, is said to have told Budila, the son of Asvataraiva, ‘Well, you gave yourself out as a knower of the Gayatri; then why, alas, are you carrying (me) as an elephant’?”

The meaning here hinges on the term *“knower of the Gayatri”* This is a reference to all that is received simply as a gift. We have been told above that the words of the Scriptures and Gayatri through meditation will produce only the material results of those words. One needs to realise the higher truth that those words contain to escape rebirth, transcend creation and return home to the Absolute.

“He replied, ‘Because I did not know its mouth, O Emperor.’ ‘Fire is its mouth’”.

Fire represents the act of Creating and Creation itself. Speaking in terms of the Gayatri, in its unrealised form as resting on the vital force and the ignorance of creation it remains as desire hungry for the objects of creation for its food and support.

So here Budila meditated on the material support of the Gayatri and achieved the worldly form of an elephant.

“Even if they put a large quantity of fuel into the fire, it is all burnt up”.

This refers to the insatiable desires that perpetuate the Creation through rebirth of the objects of desire which are the food of desire.

Creation is the fire, the fuel for the fire is the objects of desire. The Gayatri that is supported by creation is the Gayatri that is ultimately supported by a vital force which is the desire to maintain the Created.

Although all of Creation is mortal ” *it is all burnt up*” it would be eternally recreated or maintained by insatiable desire and a vital force.

“Similarly, even if one who knows as above commits a great many sins, he consumes them all and becomes pure, cleansed, undecaying and immortal”.

This last verse indicates the merits of Meditation on the Absolute Brahman over scriptural knowledge alone, in seeking the Divine.

If Budila had meditated on that which transcends Creation and realised the Absolute he would at once have consumed all sins because all sins are a form of ignorance and to realise the Absolute is to realise the Truth and Truth consumes ignorance.

Section 15.

5.15.1 The face (nature) of Satya (Brahman) is hidden (as it were) with a golden vessel. O Pusan (nourisher of the world, the sun), remove it, so that I, whose reality is Satya, may see (the face). O Pusan, O solitary Rsi (seer or traveller), O Yama (controller), O Surya (sun), O son of Prajapati (God or Hiranyagarbha), take away thy rays, curb thy brightness. I wish to behold that most benignant form of thine. I myself am that person; and I am immortal. (When my body falls) may my vital force return to the air (cosmic force), and this body too, reduced to ashes, (go to the earth)! O Fire, who art the syllable ‘Om’ O Deity of deliberations, recollect, recollect, all that I have done, O Deity of deliberations, recollect, recollect all that I have done. O Fire, lead us along the good way towards our riches (deserts). O Lord, thou knowest everybody’s mental states; remove the wily evil from us. We utter repeated salutations to thee.

“The face (nature) of Satya (Brahman) is hidden (as it were) with a golden vessel”

Here at the last verse of the main body of the Brihadaranyaka Upanishad we are reminded of the opening verses of the Upanishad

“Om. The head of the sacrificial horse is the dawn, its eye the sun... The gold vessel called Mahiman in front of the horse, is the day”

The “golden vessel” represents the sun in the symbolism of the sacrifice ritual.

The reality and truth of the singularity that is Consciousness and Knowledge Absolute cannot be seen from within the conscious experience of this creation of dimensions and forms due to [Maya](#) .

The meaning is that due to our being conscious only of the sense of sight and sunlight the forms of creation are all that can be seen.

The Truth of the Absolute *“is hidden (as it were) with a golden vessel”* that is hidden by the sun and our senses as material creation.

“remove it, so that I... may see (the face)....take away thy rays, curb thy brightness”

In those opening verses of this Upanishad that Brahman desired rebirth with greater status through the ritual of the horse sacrifice.

Here this wiser Satya Brahman prays for the material creation of sun and light to be removed to prevent the senses from being dazzled by Creation and allow the truth of the Divine that transcends Creation to be revealed to him.

To take away the senses is to take away the universe, to take away the universe is to leave Consciousness alone, Consciousness alone is the Divine Absolute.

The meaning of this plea is for release from material existence, and this life of delusion. The desire is to see the Truth of the Absolute.

“I wish to behold that most benignant form of thine. I myself am that person; and I am immortal”

This declaration of identity with the Absolute is the understanding of Realisation. The wish *“to behold that most benignant form”* is commensurate with release from the cycle of rebirth.

“(When my body falls) may my vital force return to the air....and this body too, reduced to ashes, (go to the earth)! O Fire, who art the syllable Om”

Now at the end of the Upanishad the much wiser Satya Brahman prays for release from the creation cycle of rebirth,

“may my vital force return to the air (cosmic force), and this body too, reduced to ashes.”

The meaning is, I have no desire to take the form of a body again.

“recollect, recollect all that I have done. O Fire, lead us along the good way towards our riches (deserts)”

This one who prays for release prays for the northern route, (not the southern route of rebirth) to the Absolute.

“O Fire, lead us along the good way” and seeks the purifying of his sins.

The reference to *“riches deserts”* we understand to exclude material reward but is simply the desire for unity as ones true identity.

“thou knowest everybody’s mental states; remove the wily evil from us. We utter

repeated salutations to thee”

This is the prayer of a dying man seeking the liberation of identity with the Absolute. This one asks that his material body be returned to the elements and his immortal self be cleansed of evil (desire) and receive the rewards of past good deeds.

In this Non-Duality of Consciousness all is known and what is in ones heart is also known. So all will be well.

* * *

Chapter Six

This last chapter is limited to a consideration of a vital force or Hiranyagarbha which has already been extensively explained in chapters one to chapter five, perhaps because it is a main delusion of duality.

Further to this, the last sections of this chapter six are the subject matter of Smriti. This Smriti explains the way of material prosperity (vital force), for the householder. The Sruti transcends this more mundane purpose of the Smriti.

The Sruti that is the Brihadaranyaka Upanishad is the highest knowledge which leads to liberation from worldly desire and the creation cycle.

Therefore, we conclude, the inclusion of the Smriti text is not for the purpose of instruction but for the purpose of further contemplation on the way of a vital force as the way of rebirth.

Section 1.

This section considers a [Vital Force](#).

6.1.1 Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among his relatives. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among his relatives as well as among those of whom he wants to be such.

“He who knows that which is the oldest and greatest, becomes the oldest and greatest among his relatives”

This describes a vital force. He who knows the vital force is he who first desired thereby creating a vital force for his material desires. This vital force will be the oldest due to it arising from original desire.

His desires include the creation of children and in his line of offspring or relatives he will be eminent and oldest.

“The vital force is indeed the oldest and greatest”

Considering the vital force as the Maya of Creation, that is, Creation being caused by the delusion of desire then a vital force which is merely Creation supporting such desire, would indeed be the original and therefore the oldest and greatest because it is a function of original Creation itself.

“He who knows it to be such becomes the oldest and greatest among his relatives”

He who knows means he who lives according to this belief or understanding. He assumes a

vital force for the furtherance of his work and desires for wealth and children. Therefore, in his line of relatives this first born vital force, Viraj, Prajapati, will be the oldest.

“as well as among those of whom he wants to be such”

This is a reference to worldly desires or “wanting”. These are the qualities of duality that consider others as separate “existences” and need to be figured as such into ones plans. Further, intuitively one may also detect in described situations involving a vital force the resulting gain over others *“becomes the oldest and greatest.”* and so forth. Such understanding is limited to duality. It is a basic understanding of Advaita, Non-Duality that the delusion of duality is the cause of Creation itself and of all perceived problems of and within Creation.

6.1.2 He who knows the Vasistha (that which best helps to dwell or cover) becomes the Vasistha among his relatives. The organ of speech is indeed the Vasistha. He who knows it as such becomes the Vasistha among his relatives as well as among those of whom he wants to be such.

“The organ of speech is indeed the Vasistha”.

The organ of speech is being described as capable of being used for self assertion or aggrandising through its wealth of knowledge.

“He who knows the Vasistha (that which best helps to dwell or cover) becomes the

Vasistha among his relatives as well as among those of whom he wants to be such”

He whose meditations understand the organ of speech as a means of wealth and self promotion will achieve the worldly results (only) of a sage.

But this meditation will not transcend creation to realise the Absolute.

6.1.3 He who knows Pratistha (that which has steadiness) lives steadily in difficult as well as smooth places and times. The eye indeed is Pratistha, for through the eye one lives steadily in difficult as well as smooth places and times. He who knows it as such lives steadily in difficult as well as smooth places and times.

” The eye indeed is Pratistha “

The eye is being described as the guide through which he chooses the best path through life’s obstacles.

“He who knows it as such lives steadily in difficult as well as smooth places and times”

He whose meditations (“*who knows it as such*”) regards the sense organ of the eye as a true guide will find his way around the material world.

The meaning is the senses only relate to Creation itself. To find ones way back to the Absolute one needs to meditate to transcend Creation, for this one needs to be guided by

the subtle Buddhi, the intellect of the heart. It is the Intellect that is a knower of the truth. It is truth alone that should lead, regardless of worldly conditions.

6.1.4 He who knows Sampad (prosperity) attains whatever object he desires. The ear indeed is Sampad, for all these Vedas are acquired when one has the ear (intact). He who knows it to be such attains whatever object he desires.

“The ear indeed is Sampad, for all these Vedas are acquired when one has the ear (intact)”.

The meaning is that scriptural knowledge is acquired through the hearing.

“He who knows it to be such attains whatever object he desires”.

The meditation (“*who knows it*”) here is the use of scriptural knowledge to obtain objects of worldly desire.

This is the understanding of duality through a vital force which the ignorant assume is meant for the worldly furtherance of ones being.

The one whose desire rises from the love of the truth seeks that Truth through all facilities at his disposal for truths own sake not the sake of worldly prosperity.

6.1.5 He who knows the abode becomes the abode of his

relatives as well as of (other) people. The Manas indeed is the abode. He who knows it to be such becomes the abode of his relatives as well as of (other) people.

“The Manas indeed is the abode”

The Manas (discursive mind) is the abode of the vital force. Indeed it is the unsupervised discursive mind led by a vital force that takes sensory input literally and derives pleasure and false motivation from them.

“He who knows it to be such becomes the abode of his relatives as well as of (other) people”

He who meditates (“who knows it”) with the understanding led by Manas the discursive mind, may attract the similarly misguided admiration of other deluded pleasure seeking individuals.

The Manas (discursive mind) has to be stilled to allow Self Knowledge to arise. Buddhi, the knower of truth needs to supervise mind, to do this one needs to practice right meditation.

6.1.6 He who knows Prajati (that which has the attribute of generation) is enriched with children and animals. The seed (organ) has this attribute. He who knows it to be such is enriched with children and animals.

“He who knows Prajati (that which has the attribute of generation).... The seed (organ) has this attribute”

In the realm of the vital force the organ of generation or reproduction is naturally assumed as being vital to “one’s” purpose in “one’s” life.

“He who knows it to be such is enriched with children and animals”

He whose meditations (“*who knows it to be*”) are based on the understanding of a vital force will assume the fulfilment of their purpose in “their life” through the further Creation of life within this Creation. This duality and ignorance results from the original forgetting of one’s true identity with the Non-Dual Absolute.

Although the following verses will tell a story of the superiority of a vital force the true understanding should be that Creation as maintained by a vital force is only in itself merely supporting the original desire of that forgetful first born.

A vital force is believed to represent ones whole existence by those who are still ignorant of the Absolute Self. That is, those who still suffer from the original forgetting of their identity as the Non-Dual Absolute God Self or Brahman.

The yet to become Realised aspirant in his or hers ignorance still imagines their very existence to be Limited to within creation and therefore sustained by a vital force.

A person needs to be guided by an awareness of his or her divinity as existence itself.

6.1.7 These organs, disputing over their respective greatness, went to Brahman and said to him, ‘Which of us is the Vasistha?’ He said, ‘That one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched.’

“These organs, disputing over their respective greatness, went to Brahman and said to him, ‘Which of us is the Vasistha’?”

The Sruti thus far has demonstrated that “life” is limited through dependence to within material creation. here the Sruti demonstrates the meaning that all this creation is supported from one intelligence. That intelligence or knowledge is depicted here as a vital force, or a “Vasistha”

“That one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched”.

Following on from above the meaning here is that the “Vasistha” will be the one that “All” else depends on.

It naturally follows, due to such dependence, that all “This” that is dependent is mortal, transient and therefore ultimately unreal.

6.1.8 The organ of speech went out. After staying a whole year out it came back and said, ‘How did you manage to live without

me?’ They said, ‘We lived just as dumb people do, without speaking through the organ of speech, but living through the vital force, seeing through the eye, hearing through the ear, knowing through the mind and having children through the organ of generation.’ So the organ of speech entered.

“The organ of speech went out.... it came back and said, ‘How did you manage to live without me’?”

“We lived just as dumb people do.... So the organ of speech entered”

The meaning here is that it is not this organ that keeps us in this world.

6.1.9 The eye went out. After staying a whole year out it came back and said, ‘How did you manage to live without me?’ They said, ‘We lived just as blind people do, without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing through the ear, knowing through the mind and having children through the organ of generation.’ So the eye entered.

“The eye went out.... it came back and said, ‘How did you manage to live without me’”

“We lived just as blind people do.... So the eye entered”.

The meaning here is that it is not this organ that keeps us in this world.

6.1.10 The ear went out. After staying a whole year out it came back and said, ‘How did you manage to live without me?’ They said, ‘We lived just as deaf people do, without hearing through the ear, but living through the vital force, speaking through the organ of speech, seeing through the eye, knowing through the mind and having children through the organ of generation.’ So the ear entered.

“The ear went out.... it came back and said, ‘How did you manage to live without me’?”

“We lived just as deaf people do.... So the ear entered”.

The meaning here is that it is not this organ that keeps us in this world.

6.1.11 The mind went out. After staying a whole year out it came back and said, ‘How did you manage to live without me?’ They said, ‘We lived just as idiots do, without knowing through the mind, but living through the vital force, speaking through the

organ of speech, seeing through the eye, hearing through the ear and having children through the organ of generation.’ So the mind entered.

“The mind went out.... it came back and said, ‘How did you manage to live without me’?”

“We lived just as idiots do.... So the mind entered”.

The meaning here is that it is not this organ that keeps us in this world.

6.1.12 The organ of generation went out. After staying a whole year out it came back and said, ‘How did you manage to live without me?’ They said, ‘We lived just as eunuchs do, without having children through the organ of generation, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind.’ So the organ of generation entered.

“The organ of generation went out.... it came back and said, ‘How did you manage to live without me’?”

“We lived just as eunuchs do.... So the organ of generation entered”.

The meaning here is that it is not this organ that keeps us in this world.

6.1.13 Then as the vital force was about to go out, it uprooted those organs just as a great, fine horse from Sind pulls out the pegs to which his feet are tied. They said, ‘Please do not go out, sir, we cannot live without you.’ ‘Then give me tribute.’ ‘All right.’

“Then as the vital force was about to go out, it uprooted those organs just as a great, fine horse from Sind pulls out the pegs to which his feet are tied”.

“They said, ‘Please do not go out, sir, we cannot live without you”.

The meaning of this statement is plain, a vital force is being depicted as the one “organ” or cause that keeps us in the creation cycle.

“Then give me tribute.’ ‘All right”.

The next verse will describe the vital force in more detail through the giving of this tribute.

6.1.14 The organ of speech said, ‘That attribute of the Vasistha which I have is yours.’ The eye: ‘That attribute of steadiness which I have is yours.’ The ear: ‘That attribute of prosperity which I have is yours.’ The mind: ‘That attribute of abode which I have is yours.’ The organ of generation: ‘That attribute of

generation which I have is yours.’ (The vital force said:) ‘Then what will be my food and my dress?’ (The organs said:) ‘Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress.’ He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force.

“The organ of speech said, ‘...the Vasistha which I have is yours.’ The eye: ‘That attribute of steadiness which I have is yours.’ The ear: ‘That ...prosperity which I have is yours.’ The mind: ‘That...abode which I have is yours.’ The organ of generation: ‘That attribute of generation which I have is yours’”.

We heard in the earlier verses how the attributes of speech, sight, hearing, mind and sexual drive are all of the gross material creation. here they are being attributed to the vital force.

Further it was demonstrated that these attributes or senses cannot be the means to transcend Creation, indeed it was shown that the person relying on their senses became more deeply engrossed or misled into further desire and attachment within the material realm. The meaning here is that the functioning of these organs and vital force will not lead one to transcend the material realm to return home to unity with the Absolute.

“(The vital force said:) ‘Then what will be my food and my dress’?”

The meaning of this question is to demonstrate through the answer that the vital force is purely made up of the food of desire because Creation itself is the food of desire.

“Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress”.

All of Creation is the food of original desire, this has been explained in chapter one, :-
[The universe as seven types of food](#)

As supporting the desire of the first born, which was for mind body and worldly knowledge this Creation will indeed support such desire, but as we have seen this desire caused the forgetting of our unity and identity as the Non-Dual Absolute.

This ignorance which is that forgetting causes the desire to perpetuate material creation and as such a vital force comes to be seen as essential for our needs instead of its true identity as perpetuating this cycle of rebirth and death.

“He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food”.

He who meditates on the validity of the material realm with its vital force will not transcend this life and will always have to seek sustenance within this creation of desire because he, at present, he will not *“accept anything that is not food”* (he will not seek the finer food of knowledge of the Absolute) this is the meaning here.

“Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force”.

The wise will remember every time they feed the form of the body (“water”) of the

necessity to feed the intellect (*“removing the nakedness of the vital force”*) with the fine food of the knowledge of the Absolute because the wise seek emancipation from this life, the wise meditate on the Absolute alone.

The wise and all knowing Sruti demonstrates its knowledge of all levels of understanding from duality leading to the highest truth of non-duality Advaita.

Section 2.

The subject of this section is transmigration, or ones journey, as it were, after the death of the form dependent on ones level of realisation in Consciousness.

6.2.1 Svetaketu, the grandson of Aruna, came to the assembly of the Pancalas. He approached Pravahana, the son of Jivala, who was being waited on (by his servants). Seeing him the King addressed him, ‘Boy!’ He replied, ‘Yes. ‘Have you been taught by your father?’ He said, ‘Yes.’

We understand from Shankaracharya’s commentary that Svetaketu went to the assembly of the Pancalas who were famous for their learning to show off his own knowledge.

6.2.2 ‘Do you know how these people diverge after death?’
‘No,’ said he. ‘Do you know how they return to this world?’
‘No’ said he. ‘Do you know how the other world is never filled by so many people dying thus again and again?’ ‘No,’ said he.
‘Do you know after how many oblations are offered water (the liquid offerings) rises up possessed of a human voice (or under the name of man) and speaks?’ ‘No,’ said he. ‘Do you know the means of access to the way of the gods, or that to the way of the Manes, doing which people attain either the way of the gods or the way of the Manes?’ We have heard the words of the Mantra: ‘I have heard of two routes for men, leading to the Manes and the gods. Going along them all this is united. They lie between the father and the mother (earth and heaven).’ ‘He said, ‘I know not one of them.’

The king having noticed Svetaketu and guessing his purpose has wounded the boys pride by asking him these questions none of which Svetaketu knew the answers to.
These questions are the purpose of this story and will be answered in following verses.

6.2.3 Then the King invited him to stay. The boy, disregarding the invitation to stay, hurried away. He came to his father and said to him, ‘Well, did you not tell me before that you had (fully)

instructed me?’ ‘How (did you get hurt), my sagacious child?’ That wretch of a Ksatriya asked me five questions, and I knew not one of them’. ‘Which are they?’ ‘These,’ and he quoted their first words.

In addition to a lack of knowledge Svetaketu displays poor grace and a lack of wisdom in ignoring the king’s invitation to stay in the learned assembly.

6.2.4 The father said, ‘My child, believe me, whatever I knew I told you every bit of it. But come, let us go there and live as students.’ ‘You go alone, please.’ At this Gautama came to where King Pravahana, the son of Jivala, was giving audience. The King gave him a seat, had water brought for him, and made him the reverential offering. Then he said, ‘We will give revered Gautama, a boon.’

The scenes described by the Sruti are plainly authentic and a lesson in themselves of conscious considered behaviour. The father is displaying a greater wisdom than his son despite his not having this knowledge because his love of knowledge is shown to be greater than his pride.

6.2.5 Aruni said, ‘You have promised me this boon. Please tell me what you spoke to my boy about.’

Aruni is of course asking to be taught the wisdom his son told him of.

6.2.6 The King said, ‘This comes under heavenly boons, Gautama. Please ask some human boon.’

The king appears to be testing the boy's father. As we see in the next verse the king is aware that the father needs no more material (“*human*”) wealth it is spiritual (“*heavenly*”) wealth the father is seeking.

6.2.7 Aruni said, ‘You know that I already have gold, cattle and horses, maid-servants, retinue, and dress. Be not ungenerous towards me alone regarding this plentiful, infinite and inexhaustible (wealth).’ ‘Then you must seek it according to form, Gautama.’ ‘I approach you (as a student).’ The ancients used to approach a teacher simply through declaration. Aruni lived as a student by merely announcing that he was at his service.

The father presses his request and cites valid precedence. This highlights how valued scriptural knowledge was.

6.2.8 The King said: Please do not take offence with us, Gautama, as your paternal grandfathers did not (with ours). Before this, this learning never rested with a Brahmana. But I shall teach it to you; for who can refuse you when you speak like this?

It seems the father's love of wisdom for wisdoms sake has guided his request to the king in such a way that it could not be honourably refused. The subject of this story, the answers to the original five questions now follows.

6.2.9 That world (heaven), O Gautama, is fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinder, and the intermediate quarters its sparks. In this fire the gods offer faith (liquid oblations in subtle form). Out of that offering King Moon is born (a body is made in the moon for the sacrificer).

This verse answers the kings fourth question, “*Do you know after how many oblations are*

offered water (the liquid offerings) rises up possessed of a human voice (or under the name of man) and speaks?"

"That world (heaven), O Gautama, is fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinder, and the intermediate quarters its sparks"

"That world" described as "heaven" represents the world through which one obtains the results of one's desires.

Desires are obtained through the act of Creation "fire"

"the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinder, and the intermediate quarters its sparks"

This describes the Universe or this Creation. This Creation was caused through the original desire and is maintained as the means of Creating the objects of further desire. This is the heaven of the one who desires because it provides for those desires.

"In this fire the gods offer faith (liquid oblations in subtle form)"

This faith is in the subtle form of meditation or prayer, The desire is in the subtle form of the request through name (knowledge).

"Out of that offering King Moon is born (a body is made in the moon for the sacrificer)"

"Moon" is mind. The meaning here is that through his practicing of rites the sacrificer obtains the Consciousness of the reborn (rebirth signified by the new body waiting in the moon).

6.2.10 Parjanya (the god of rain), O Gautama, is fire, the year is its fuel, the clouds its smoke, lightning its flame, thunder its cinder, and the rumblings its sparks. In this fire the gods offer King Moon. Out of that offering rain is produced.

“Parjanya (the god of rain), O Gautama, is fire”,

Rain maintains this world or planet both literally as water and metaphorically as the unmanifest knowledge from which it was Created.

The “fire” represents the means of further Creation. The meaning is that this planet is maintained by rain and water and it is the means of further creation or realisation of desires.

“the year is its fuel”,

This created planet is mortal and burns time.

“the clouds its smoke”,

The natural “machinery” of this planet involves the cycling of the oceans through water vapour (clouds) and rain.

“lightning its flame”,

Again here depicting the natural action of the clouds making lightning.

“thunder its cinder”,

As above depicting thunder and cinder as a by-product of nature’s machine.

“and the rumblings its sparks”.

The noise of the thunder is the sparks from the machine.

“In this fire the gods offer King Moon”,

The reborn man, reborn into the creation cycle of birth and death due to his failure to Realise the Non-Dual Absolute Self due to his belief in practicing his rites, once again becomes the fuel or cause for this ongoing Universe or Creation of desire.

“Out of that offering rain is produced”.

So this man who is ignorant due to his original forgetting of his identity as the Non-Dual Absolute is once again reborn due to his failure to realise his True Self in his previous life experience.

As described above this reborn ignorant man once again become the fuel, here rain, that maintains this fire of creation.

6.2.11 This world, O Gautama, is fire, the earth is its fuel, fire its smoke, the night its flame, the moon its cinder, and the stars its sparks. In this fire the gods offer rain. Out of that offering food is produced.

“This world, O Gautama, is fire”,

This world exists as the means “fire” of further creation of objects of desire, this has been explained.

“the earth is its fuel”,

The earth, this material world, is mortal and is consumed or dies eventually despite its present maintenance.

“fire its smoke”,

Smoke as the product of a machine burning fuel is likened to creation itself as the product of the fire of creation.

“the night its flame”,

The consideration of the fire of Creation and the night hours means the results of these desires leads one via the southern route to a rebirth within the Creation cycle.

This is the southern route transited without the sun at night.

“the moon its cinder”,

If this world is the fire of the machine at night then the moon is seen as its By-product *“cinder”*.

“and the stars its sparks”.

Likewise this machinery of desire operates in the ignorance of darkness, in fact the night is also maintained by desire as all time is, then the stars are the sparks of the machine.

Also the meaning is this whole Universe is the product of this machinery of desire.

“In this fire the gods offer rain”,

Rain as water enables the cycle of the creation.

“Out of that offering food is produced”.

Rain produces eatable food of man. Man produces the objects of his desire which is the food of creation. The cycle of Creation is maintained by desire which is the cycle of the reborn symbolised by the offering of the gods.

6.2.12 Man, O Gautama, is fire, the open mouth is its fuel, the vital force its smoke, speech its flame, the eye its cinder, and the ear its sparks. In this fire the gods offer food. Out of that offering the seed is produced.

“Man, O Gautama, is fire”,

Man is the embodiment of desire so it is from man that the fire of Creation flares.

“the open mouth is its fuel”,

The “open mouth” signifies the hunger of desire and desire is the fuel of the fire of Creation.

“the vital force its smoke”,

The vital force is the by-product of desire just as smoke is the by-product of a machine.

“speech its flame”,

Speech sounds desire and rouses the flames of the fire of creation.

“the eye its cinder”,

The eye and all sense organs fuel the machinery of desire.

“and the ear its sparks”.

Likewise the sense of hearing is a by-product of the fiery machine of desire.

“In this fire the gods offer food”.

The gods are seen as the deities that maintain creation through the ignorance that leads to the repetition of the life experience.

“Out of that offering the seed is produced”.

The seed is the seed of desire for further creation.

6.2.13 Woman, O Gautama, is fire. In this fire the gods offer the seed. Out of that offering a man is born. He lives as long as he is destined to live. Then, when he dies:-

“Woman, O Gautama, is fire”.

Woman is the embodiment of all worldly desire. All desire is the desire for completion. Following the original forgetting of The Divine or one's true completion as being a unity as the Non-Dual Absolute, men and women mistakenly seek completion through further material Creation. This desire for further Creation is the ultimate aim of all other worldly desires. There is the duality of roles in nature but ultimately it is woman that embodies the means of fulfilling worldly desires.

As the deliverer of further Creation Woman embodies the fire of Creation.

“In this fire the gods offer the seed”.

Supported by this created world of food represented by the deities or gods man and woman rear the seed of further creation.

“Out of that offering a man is born”,

Creation is extended or reborn through the ignorant desiring completion through material expansion.

“He lives as long as he is destined to live. Then, when he dies” :-

To be materially born is to be materially mortal in accordance with the knowledge of the Absolute.

6.2.14 They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks. In this fire the gods offer the man. Out of that offering the man emerges radiant.

“They carry him to be offered in the fire”,

They carry him after his death to the funeral pyre.

“The fire becomes his fire”,

This has the meaning that in this funeral cremation ceremony the fire that ritually consumes

the body of the man is seen as “his fire of purification”.

“the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks”.

The totality of this cremation ceremony is for the elevation of this man according to his life of having completed all the necessary rites for his spiritual elevation.

“In this fire the gods offer the man”,

So as said above this man is the “offer” to a higher realm due to his previous practicing of rites.

“Out of that offering the man emerges radiant”.

This means the man has transcended this cycle of birth and death.

This renewed man is radiant due to his practicing of rites in his previous life.

With only this much understanding he would remain ignorant of the knowledge and the means of attaining the ultimate liberation through the Realisation of the Absolute Self.

6.2.15 Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the

gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world.

“Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame”,

Those who know it as such means those that meditate as such. The ultimate meaning here is that higher Consciousness or rebirth is indeed achieved through meditation.

But, due to these meditations being within the awareness of only the conditioned or Satya-Brahman then the results will be commensurate with the Satya-Brahman. That is these meditations will not transcend this Creation to Realise the Absolute Brahman which is the only way of true emancipation.

“from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward”,

Here is being described the northern route out of the cycle of birth and death. The southern route that results from the practice of rites only is said to lead back to rebirth within the cycle of creation.

“from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning”.

The northern route is being described as through or guided by deities.

“(Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years”.

So it is being said that these meditations on the Satya-Brahman leads to residence within Creation which transcends birth and death but do not transcend this Creation of ignorance itself.

“They no more return to this world”.

Having transcended the Creation cycle of birth and death then they will have transcended this world.

These verses state that the man who practices rites with meditation is not reborn as man again but is reborn to higher realms.

The Sruti describes the knowledge and the paths that lead to higher and higher states. But none of these leads to ultimate emancipation through Self Knowledge.

6.2.16 While those who conquer the worlds through sacrifices, charity and austerity, reach the deity of smoke, from him the deity of the night, from him the deity of the fort-night in which the moon wanes, from him the deities of the six months in which the sun travels southward, from them the deity of the world of the Manes, and from him the moon. Reaching the moon they become food. There the gods enjoy them as the priests drink the

shining Soma juice (gradually, saying, as it were), ‘Flourish, dwindle.’ And when their past work is exhausted, they reach (become like) this ether, from the ether air, from air rain, and from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man, thence in the fire of woman, whence they are born (and perform rites) with a view to going to other worlds. Thus do they rotate. While those others who do not know these two ways become insects and moths, and these frequently biting things (gnats and mosquitoes).

“While those who conquer the worlds through sacrifices, charity and austerity, reach the deity of smoke, from him the deity of the night, from him the deity of the fortnight in which the moon wanes, from him the deities of the six months in which the sun travels southward, from them the deity of the world of the Manes, and from him the moon. Reaching the moon they become food”.

The meaning here is that the well meaning man, who is austere and charitable and who practices rites but is nevertheless ignorant of the Absolute and does not practice any form of meditation to realise his higher Consciousness Will travel the Southern route of rebirth back into the Creation cycle of birth and death. That is he remains as the food of Creation.

“There the gods enjoy them as the priests drink the shining Soma juice (gradually, saying, as it were), ‘Flourish, dwindle”.

This means that this man of good deeds pleases the gods and flourishes in life but being ignorant of the Absolute all his good deeds dwindle at his death and he alone suffers rebirth

via the southern route.

“And when their past work is exhausted, they reach (become like) this ether, from the ether air, from air rain, and from rain the earth. Reaching the earth they become food”.

Reborn back to this world, this earth he once again becomes the food of Creation.

“Then they are again offered in the fire of man, thence in the fire of woman, whence they are born (and perform rites) with a view to going to other worlds. Thus do they rotate”.

Reborn back into Creation he is described as once again the man of good intentions practicing rites, and desiring a wife and children and so forth. But again he fails to realise higher Consciousness through meditation so once again his worldly merit dies with his form and he once again “rotates” or suffers the same cycle of rebirth and death.

“While those others who do not know these two ways become insects and moths, and these frequently biting things (gnats and mosquitoes)”.

This verse describes those that do not even practice rites or meditation, that is those who have no Divine awareness or aspirations.

The meaning here is that this person who was born into the Consciousness or life experience of mankind lived a life of ways and means without achieving any Consciousness of the Divine. Consequently this person suffered the rebirth or lower Consciousness of an insect.

Needless to say none of the above ways is the way of attaining Self Realisation, the only true way of emancipation.

The wise and all knowing Sruti demonstrates its knowledge of all levels of understanding from duality leading to the highest truth of non-duality Advaita.

Section 3.

6.3.1 He who wishes to attain greatness (should perform.) on an auspicious day in a fortnight in which the moon waxes, and under a male constellation, during the northward march of the sun, (a sacrifice in the following manner): He should undertake for twelve days a vow connected with the Upasads (i.e. live on milk), collect in a cup or bowl made of fig wood all herbs and their grains, sweep and plaster (the ground), purify the offerings in the prescribed manner, interpose the Mantha (paste made of those things), and offer oblations with the following Mantras: ‘O Fire, to all those gods under you, who spitefully frustrate men’s desires, I offer their share. May they, being satisfied, satisfy me with all objects of desire Svaha. To that all procuring deity who turns out spiteful under your protection, thinking she is the support of all, ‘I offer this stream of clarified butter. Svaha.’

The final two sections of verses in the Upanishad are from Smriti. The rites to be

described relate to the previous sections of this chapter in that those sections described the path of rebirth that the practice of rites would lead to. Here are described such rites to realise the desire for a son. The understanding is that the desire for a son is the desire to continue to live within Creation through the further creation of a son. This desire will win the father the world, that is rebirth into the Creation cycle. Their relevance to the Brihadaranyaka Upanishad in general is in their devotion to the vital force. This section explains the rites (the Mantha) to perform to gain greatness and prosperity which will empower him to perform the higher rites detailed in section four in order to gain a son to his desire.

The intention of the Brihadaranyaka Sruti is to highlight the enslavement to material desire through the delusion of duality that devotion to the concept of vital force and material understanding leads to.

It follows that the rites and rituals described within the thirteen verses of this section and also the verses of the next section do not in themselves have relevance to the purpose or higher meaning of the Brihadaranyaka Upanishad.

The aspirant who through practice is guided by [Buddhi](#) will be further reminded of the love and reality of the Non-Dual Absolute upon seeing the contrast between the higher reality of Advaita and the duality of purpose displayed here. This is the meaning.

But it should be remembered that the Smriti represents guidance for the virtuous. The Smriti is Hindu Dharma and the very act of devotion to its way leads to purification and higher awareness.

But the highest achievement of Self Realisation and emancipation from the Creation cycle is only achieved through renunciation and meditation which is the purpose of the

Brihadaranyaka Upanishad Sruti.

Until one overcomes this ignorance of duality and finds his or her way to the realisation of the Self they will not find everlasting peace and freedom.

6.3.2 Offering oblations in the fire saying, 'Svaha to the oldest, Svaha to the greatest,' he drips the remnant adhering to the ladle into the paste. Offering oblations in the fire saying, 'Svaha to the vital force, Svaha. to the Vasistha,' he drips the remnant, etc. Offering oblations saying, 'Svaha to the organ of speech, Svaha. to that which has steadiness,' he drips, etc. Offering oblations saying, 'Svaha. to the eye, Svaha to prosperity,' he drips, etc. Offering oblations saying, 'Svaha. to the ear, Svaha to the abode,' he drips, etc. Offering oblations saying, 'Svaha to the Manas, Svaha to Prajati,' he drips, etc. Offering oblations saying, 'Svaha to the organ of generation,' he drips, etc.

The reality of Advaita transcends the purpose of this knowledge. Within the Consciousness of duality no matter how scrupulously one follows the scriptures ultimate ignorance of the Self will give rise to desires and attachments and so forth and dissatisfaction.

6.3.3 Offering an oblation in the fire saying, ‘Svaha to fire,’ he drips the remnant adhering to the ladle into the paste. Offering an oblation saying, ‘Svaha to the moon,’ he drips, etc. Offering an oblation saying, ‘Svaha to the earth, he drips, etc. Offering an oblation saying, ‘Svaha to the sky,’ he drips, etc. Offering an oblation saying, ‘Svaha to heaven,’ he drips, etc. Offering an oblation saying, ‘Svaha to the earth, sky and heaven,” he drips, etc. Offering an oblation saying, ‘Svaha to the Brahmana,’ he drips, etc. Offering an oblation saying, ‘Svaha to the Ksatriya,’ he drips, etc. Offering an oblation saying, ‘Svaha to the past,’ he drips, etc. Offering an oblation saying, ‘Svaha to the future,’ he drips, etc. Offering an oblation saying, ‘Svaha to the whole,’ he drips, etc. Offering an oblation saying, ‘Svaha to all,’ he drips, etc. Offering an oblation saying, ‘Svaha to Prajapati,’ he drips, etc.

The reality of Advaita transcends the purpose of this knowledge. Ultimately all is transient within creation. In spite of all rituals the attendant miseries of transience and decay are inevitable and eventually one will suffer these. At that time the wise seek that which is eternal.

6.3.4 Then he touches the paste saying, ‘You move (as the vital

force), you burn (as fire), you are infinite (as Brahman), you are still (as the sky). You combine everything in yourself. You are the sound ‘Him,’ and are uttered as HiriY (in the sacrifice (by the Prastotr). You are the Udgltha and are chanted (by the Udgatr). You are recited (by the Adhvaryu) and recited The paste is identified with its deity, the cosmic vital force. Hence epithets applicable to the latter are used with reference to it. back (by the Agnldhra). You are fully ablaze; in a humid (cloud). You are omnipresent, and master. You are food (as the moon), and light (as fire). You are death, and you are that in which all things merge.

The reality of Advaita transcends the purpose of this knowledge.

Through awakening to the need for seeking the eternal such a being will recognise within the Upanishads the path to the Knowledge of the Absolute Self.

6.3.5 Then he takes it up saying, ‘You know all (as the vital force); we too are aware of your greatness. The vital force is the king, the lord, the ruler. May it make me king, lord and ruler!’

The cause and results of ignorance are clearly demonstrated in this verse. The desire to be king, lord and ruler will be a result of the ignorance of the unity of the Self. When one

imagines duality then the need arises for self power. This fear of others and desire to rise above them will reinforce ones ignorance of The Self.

Further to this without the clear guiding knowledge that comes with knowing the Self one easily falls prey to further forms of duality. Here careless talk of a [Vital Force](#) has degenerated into a vital force with independent being. Such ignorance and duality causes the reality of the Absolute to be a step further removed.

6.3.6 Then he drinks it saying, ‘The radiant sun is adorable; The winds are blowing sweetly, the rivers are shedding honey, may the herbs be sweet unto us! Svaha to the earth. Glory we meditate upon; May the nights and days be charming, and the dust of the earth be sweet, may heaven, our father, be gracious! Svaha to the sky. May he direct our intellect; May the Soma creeper be sweet unto us, may the sun be kind, may the quarters be helpful to us! Svaha to heaven.’ Then he repeats the whole Gayatri and the whole Madhumati, and says at the end, ‘May I be all this! Svaha to the earth, sky and heaven.’ Then he drinks the whole remnant, washes his hands, and lies behind the fire with his head to the east. In the morning he salutes the sun saying, ‘Thou art the one lotus of the quarters; may I be the one lotus of men!’ then he returns the way he went, sits behind the fire, and repeats the line of teachers.

Eventually this seeker will come to let all implements of desire fall from his hands. Opening his heart to that which even now he knows is the witness to all his efforts he will surrender all desires to That greater understanding. With the love that comes for the good of all he will make the decision that his will should be that of the Divine will. Through the Grace that comes with the aligning with truth he will see clearly the futility of work and desire to seek gain in the transience and decay of creation.

6.3.7 Uddalaka, the son of Aruna, taught this to his pupil Yajnavalkya, the Vajasaneya, and said, ‘Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.’

Now the line of teachers

6.3.9 Madhuka, the son of Paingi, again taught this to his pupil Chula, the son of Bhagavitta, and said, ‘Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.’

6.3.10 Then Chula, the son of Bhagavitta, taught this to his

pupil Janaki, the son of Ayasthuna, and said, ‘Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.’

6.3.11 Janaki, the son of Ayasthuna, again taught this to Satyakama, the son of Jabala, and said, ‘Should one sprinkle it even on a dry stump, branches would grow and leaves sprout.’

6.3.12 And Satyakama, the son of Jabala, in his turn, taught this to his pupils and said, ‘Should one sprinkle it even on a dry stump, branches would grow and leaves sprout. ‘One must not teach this to any one but a son or a pupil.’

6.3.13 Four things are made of fig wood: the ladle, the bowl, the fuel and the two mixing rods. The cultivated grains are ten in number: Rice, barley, sesamum, beans, Arm, Priyarigu, wheat, lentils, pulse and vetches. They should be crushed and soaked in curds, honey and clarified butter, and offered as an oblation.

All objects, all forms, all names are but material, all material is of that knowledge of the Absolute Self Alone.

Section 4.

6.4.1 The earth is the essence of all these beings, water the essence of the earth, herbs of water, flowers of herbs, fruits of flowers, man of fruits, and the seed of man.

This section describes traditional rites to be performed to produce the desired offspring. It has been explained more fully at the beginning of the previous section (section three) that these last sections of the Upanishad are from Smriti. The purpose of this final section of Smriti is to explain the rites to obtain a son to ones desire.

A student of the Brihadaranyaka Upanishad will understand the duality and delusion of desire within material creation that these verses display. That is their very purpose. It follows therefore that the actual meaning within these verses is not the relevance of their inclusion here. Their relevance is to highlight by contrast the transcendent Realisation of Advaita.

6.4.2 Prajapati thought, ‘Well, let me make an abode for it,’ and

he created woman.

As stated this is very much natural lore.

6.4.6 If man sees his reflection in water, he should recite the following Mantra: ‘(May the gods grant) me lustre, manhood, reputation, wealth and merits.’ She (his wife) is indeed the goddess of beauty among women. Therefore he should approach this handsome woman and speak to her.

The Smriti is saying it should be the need for children that brings husband and wife together. The reality of Advaita transcends the purpose of this knowledge.

7. If she is not willing, he should buy her over; and if she is still unyielding, he should strike her with a stick or with the hand and proceed, uttering the following Mantra, ‘I take away your reputation,’ etc. She is then actually discredited.

Edit. There is a question in the Q&A section regarding this verse

The rites here should be placed in the context of the time of course. The reality of Advaita transcends the purpose of this knowledge.

6.4.8 If she is willing, he should proceed, uttering the following Mantra: ‘I transmit reputation into you,’ and they both become reputed.

To be honourably married (including in the physical sense) would be essential for the good reputation of both husband, wife and their families.

6.4.12 If a man’s wife has a lover whom he wishes to injure, he should put the fire in an unbaked earthen vessel, spread stalks of reed and Kusa grass in an inverse way, and offer the reed tips, soaked in clarified butter, in the fire in an inverse way, saying, ‘Thou hast sacrificed in my kindled fire, I take away thy Prana and Apana, such and such. Thou hast sacrificed in my kindled fire, I take away thy sons and animals, such and such. Thou hast sacrificed in my kindled fire, I take away thy Vedic rites and those done according to the Smṛti, such and such. Thou hast sacrificed in my kindled fire, I take away thy hopes and expectations, such and such’. The man whom a Brahmana with knowledge of this ceremony curses, departs from this world emasculated and shorn of his merits. Therefore one should not

wish even to cut jokes with the wife of a Vedic scholar who knows this ceremony, for he who has such knowledge becomes an enemy.

The Smriti provides rites, rituals and law to take a young couple through the trials of courtship, marriage, marriage problems to the having of a family.
The reality of Advaita transcends the purpose of this knowledge.

6.4.13 If anybody's wife has the monthly sickness, she should drink for three days out of a cup (Karhsa). No Sudra man or woman should touch her. After three nights she should bathe, put on a new cloth, and be put to thresh rice.

Again this is traditional and scriptural teaching whose only relevance is in the context of the time.

The reality of Advaita transcends the purpose of this knowledge.

6.4.14 He who wishes that his son should be born fair, study one Veda and attain a full term of life, should have rice cooked in milk, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

The Smriti continues imparting traditional knowledge.

The reality of Advaita transcends the purpose of this knowledge.

6.4.15 He who wishes that his son should be born tawny or brown, study two Vedas and attain a full term of life, should have rice cooked in curd, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

The Smriti continues imparting traditional knowledge. At one time the distinction between science and religion was very small.

The reality of Advaita transcends the purpose of this knowledge.

6.4.16 He who wishes that his son should be born dark with red eyes, study three Vedas and attain a full term of life, should have rice cooked in water, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

The Smriti continues imparting traditional knowledge.

The reality of Advaita transcends the purpose of this knowledge.

6.4.17 He who wishes that a daughter should be born to him who would be a scholar and attain a full term of life, should have rice cooked with sesamum, and he and his wife should eat it with clarified butter. Then they would be able to produce such a daughter.

The Smṛiti continues imparting traditional knowledge.
The reality of Advaita transcends the purpose of this knowledge.

6.4.18 He who wishes that a son should be born to him who would be a reputed scholar, frequenting the assemblies and speaking delightful words, would study all the Vedas and attain a full term of life, should have rice cooked with the meat of a vigorous bull or one more advanced in years, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

The Smṛiti continues imparting traditional knowledge.
The reality of Advaita transcends the purpose of this knowledge.

6.4.19 In the very morning he purifies the clarified butter

according to the mode of Sthall-paka, and offers Sthalipaka oblations again and again, saying, ‘Svaha to fire, Svaha to Anumati, Svaha. to the radiant sun who produces infallible results.’ After offering he takes up (the remnant of the cooked food), eats part of it and gives the rest to his wife. Then he washes his hands, fills the water vessel and sprinkles her thrice with that water, saying, ‘Get up from here, Visvavasū, and find out another young woman (who is) with her husband.’

The Smṛiti continues imparting traditional knowledge.

The reality of Advaita transcends the purpose of this knowledge.

6.4.20 He embraces her saying, ‘I am the vital force, and you are speech; you are speech, and I am the vital force ; I am Saman, and you are R̥c; I am heaven, and you are the earth; come, let us strive together so that we may have a male child.’

The Smṛiti continues imparting traditional knowledge.

The reality of Advaita transcends the purpose of this knowledge.

6.4.24 When (the son) is born, he should bring in the fire, take

him in his lap, put a mixture of curd and clarified butter in a cup, and offer oblations again and again with that, saying, ‘Growing in this home of mine (as the son), may I maintain a thousand people! May (the goddess of fortune) never depart with children and animals from his line! Svaha. The vital force that is in me, I mentally transfer to you. Svaha. If I have done anything too much or too little in this ceremony, may the all knowing beneficent fire make it just right for me, neither too much nor too little! Svaha.’

The Smriti continues imparting traditional knowledge.

The reality of Advaita transcends the purpose of this knowledge.

6.4.25 Then putting (his mouth) to the child’s right ear, he should thrice repeat, ‘Speech, speech.’ Next mixing curd, honey and clarified butter, he feeds him with (a strip of) gold not obstructed (by anything), saying, ‘I put the earth into you, I put the sky into you, I put heaven into you, I put the whole of the earth, sky and heaven into you.’

The Smriti continues imparting traditional knowledge.

The reality of Advaita transcends the purpose of this knowledge.

6.4.26 Then he gives him a name, ‘You are Veda (knowledge).’
That is his secret name.

The Smriti continues imparting traditional knowledge.

The reality of Advaita transcends the purpose of this knowledge.

6.4.27 Then he hands him to his mother to be suckled, saying,
‘O Sarasvati, that breast of thine which is stored with results, is
the sustainer of all, full of milk, the obtainer of wealth (one’s
deserts) and generous, and through which thou, nourishest all
who are worthy of it (the gods etc.) transfer that here (to my
wife, for my babe) to suck.’

The Smriti continues imparting traditional knowledge.

The reality of Advaita transcends the purpose of this knowledge.

6.4.28 Then he addresses the mother: ‘You are the adorable
Arundharī, the wife of Vasistha; you have brought forth a male
child with the help of me, who am a man. Be the mother of many
sons, for you have given us a son.’ Of him who is born as the
child of a Brahmana with this particular knowledge, they say,

‘You have exceeded your father, and you have exceeded your grandfather. You have reached the extreme limit of attainment through your splendour, fame and Brahmanical power.’

Both parents and the newborn child should face the unity of the Absolute Self and know their selves to be one Consciousness with that unity. They should realise their bodies to be transient forms supported by the knowledge of the Absolute. Both parents should know their child to be of form only and that form to be unreal and mortal (Brihadaranyaka Upanishad 1.4.8.) As such from now on they should be moving in awareness that they are performing the will of the Self. They should come to know reality and have no attachments desires or aversions within creation.

The Smriti has demonstrated its knowledge of rites and rituals for those as yet ignorant of the Reality of the Non-Dual Absolute.

The Advaitin aspirant by nature has transcended the lessons of duality in the above sections and verses.

Section 5.

6.5.1 Now the line of teachers: The son of Pautimasi (received it) from the son of Katya.yanl. He from the son of Gautami. The

son of Gautami from the son of Bharadvaji. He from the son of Parasari. The son of Parasari from the son of Aupasvasri. He from the son of another Parasari. He from the son of Katyayam. The son of Katyayam from the son of Kau&kl. The son of Kau&ki from the son of AlambI and the son of VaiyaghrapadI. The son of VaiyaghrapadI from the son of Kanvi and the son of Kapi. The son of KapI

6.5.2 From the son of Atreyl. The son of Atreyl from the son of Gautami. The son of Gautami from the son of BharadvajI. He from the son of Parasari-. The son of Paraiari from the son of Vatsi. The son of Vatsi from the son of another Parasari. The son of Parasari from the son of Varkaruni. He from the son of another Varkaruni. This one from the son of Artabhagl. He from the son of Saungi. The son of Saungi from the son of Sarhkru. He from the son of AlambayanI. He again from the son of AlambI. The son of AlambI from the son of Jayanti. He from the son of MandukayanI. He in his turn from the son of Manduki. The son of Manduki from the son of Sandili. The son of Sandili from the son of Rathitari. He from the son of Bhaluki. The son of Bhaluki from the two sons of KrauncikI. They from the son of Vaidabhrfi. He from the son of Karsa-keyI. He again from the son of

Pracnayogl. He from the son of SamjlvI. The son of SamjlvI from Asurivasin, the son of Prasni. The son of Prasni from Asurayana. He from Asuri. Asuri-

6.5.3 From Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upavesi. Upavesi from Kusn. Kusri from Vajasravas. He from Jihvavat, the son of Badhyoga. He from Asita, the son of Varsa-gana. He from Harita Kasyapa. He from Silpa Kasyapa. This one from Kasyapa, the son of Nidhruva. He from Vac. She from AmbhinI. She from the sun. These white Yajuses received from the sun are explained by Yajnavalkya Vajasaneya.

6.5.4 The same up to the son of Samjivi. The son of SarhjivI from Mahdukayani. Mandii-kayani from Mandavya. Mandavya from Kautsa. Kautsa from Mahitthi. He from Vamakaksayana. He from handily. Sandilya from Vatsya. Vatsya from Kusri. KuSri from Yajnavacas, the son of Rajastamba. He from Tura, the son of Kavasi. He from Prajapati (Hiranyagarbha). Prajapati through his relation to Brahman (the Vedas). Brahman is self-born.

Salutation to Brahman.

Ohm peace, peace, peace.

Glossary

Maya is illusion or the veiling power of the Absolute by which it manifests the world.

Manas is the lower discursive processing mind, it receives and knows only sensory input. Manas needs to be supervised through Buddhi.

Buddhi is the Higher awakened intellect of the heart. Through a refined ability to discriminate it knows Truth and can decide. Mind needs to be supervised by Buddhi.

Aum is described by the Mandukya Upanishad “A” sounds the beginning of creation when all material existence was projected as Brahman; “U” represents the maintaining of this universe, and “M” symbolizes the final part of the cycle of Creation when the Absolute Brahman reduces existence back to Itself alone.

Gunas Three conceptual qualities named “Gunas” are generally accepted to be associated with the process of material creation. They are named rajas, (creative energy), sattva, (an equilibrium of energy), and tamas, (a withdrawing of energy). The entire process of creation is considered in terms of energy balanced between these states of Gunas.

Udgitha A part of the Sama-Veda (the holy syllable OM) chanted as part of the sacrifice ritual.

Hotr The hotr, priest initiated the sacrifice ritual by inviting the gods to the ritual through chanting hymns from the Rig-Veda.

Adhvaryu The Adhvaryu priest was responsible for the overall performance of the ritual. He chanted hymns from the Atharvaveda and with his knowledge ensured that making offerings to the gods followed correct procedure.

Udgatr The Udgatr priest prepared the ritual and sang hymns of praise from the Samaveda inviting the gods to attend.

Visvadevas Regarding all of the gods of the Vedas.

Atigrahas An Object that can be Sensed. An attraction, through the sense organs.

Grahas The tendency to detect and hold through that sense as a form of bondage or death.

Gandharva Male nature spirits that can act as messengers between the gods and humans.

Ugras The Ugras were those whose fathers were Ksatriya their name identifies them as violent. They were known for their fighting strength.

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